

1643.

ARCANA DOGMATUM
Anti-Remonstrantium.

Or the
CALVINISTS
Cabinet unlock'd.

IN
An Apology for T I L E N U S,
against a pretended Vindication
of the Synod of *Dort.*

At the provocation of Master R. Baxter,
held forth in the *Preface* to his
Grobian Religion.

Together,
With a few soft Drops let fall upon the *Papers*
of Master HICKMAN.

L U K. 12. 32.

And when thou art converted, it engibeth thy Brethren.

And LONDON,
Printed for Richard Royston, at the Angel in
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ARGANA DOGMATUM
Anti-Remonstrantium.

Or the
CALVINISTS
Cabinet unlock'd.

A
P R Æ F A T O R Y
E P I S T L E.

To my old Friend M. B.

Sir,

I Have finisht the task, to which, whether your *hesitation* or *curiosity* did more earnestly sollicite me, I shall not determine. A task, I confesse, so much the more unpleasing, as I had reason to conceive it the lesse needfull. For (to tell you the truth,) 'tis the observation of Judicious men, that your great *Champion* comes off, in this incounter, with as little reputation, (though he falls on with as much scorn and passion) as the Proud *Philistine* in his *Combate* with little *David*. Indeed he makes out very fierce and frequent

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Sallies upon the face of our *Tilenus*, and defies him utterly in the bitterest asperity of foul Language : But with-all he does him the honour to leave him Master of the Field, and exposeth his own Cause to the danger of being destroyed by his own weapons. I do not impute this to any want of skill or mettle in him ; for his abilities have approved themselves sufficient to advance him above the pitch of contemptible , would he be carefull to manage them with that Prudence and Christian temper, that becomes a faithfull Souldier of *Jesus Christ* , minding nothing more than the interest of his Church. But forgetting his duty herein, like a Souldier of *fortune*, who lives by warrs, or some young Gallant flesht by the weaknesse of an *Aggressor*, whom he hath worsted upon advantage , he is apt to have a hand in every quarrell ; and though he be not satisfied in the grounds of the difference, yet rather than take up the dispute, and make men friends, he will take a *side* and make a *Party*.
That

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That he hath done thus in this Controversie is evident to every impartiall Reader, that is conversant in his writings. Nay, he hath much ado to keep his *vizor* close about him, he is ready to unmask himself upon occasion, as the attentive eye may easily perceive, even whilest he is in conflict with *Tilenus*.

For his *six* daies hard march in pursuit after the *Grotian Religion*, as I am not concern'd, so neither do I think it *tant-amount* to observe the motions of it. But I pray God (besides design in order to the carrying on of that old dispute * amongst the Disciples) there be not as much uncharitableness, (and that of as ill an influence and abroad) in *Le-zying* this war, as well against the honour and integrity, as against the most Christian (if equally managed) enterprize of that Learned man, as Master He himself concludes to be in Master *P.* his book †, for which he strongly insinuates,

* *Luk.* 22.
vers. 24

† *Preface.*
SeS. 20,

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that for the Present, in his account, he is more then uncapable of salvation.

He hath snatched some faire flowers from off the *Herse* of the immortall *Grotius*; but his expectation will deceive him, if he flatters himself with an opinion, that they will serve to dresse up his own reputation. For they begin to welk and fade in his hands already; and besides, my information doth assure me, Master *P.* is *Mustering* his forces, to go out, with Letters of *Reprisall*, to recover all such spoils of him; of the successe of which accomplishment, no doubt, we shall have full Intelligence in due season.

In the interim I have addressed myself, for pittie sake, to the rescue of a poore Fatherlesse *Tilenus*, whom Master *Baxter* falls so foul upon, in his forlorn hope *, in this Expedition against *Grotius*.

* His Preface to the *Grotian Religion*.

You may be confident *Tilenus* expected fairer *Quarter* at his hands, having some temptation to think he was as inclinable

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clinable to a ~~constant~~ neutrality, as to an
ingagement in the *Quinquarticular* Con-
tellation. Wherein if I be not much
mistaken, he hath made the greatest *mis-*
adventure that ere befell him, whether
you consider the *Party* or the *Tenents*,
whose *Vindication* he hath so roundly
undertaken.

Yet I must professe ingenuously, that
from my first perusal of his *Aphorisms*,
and my taking notice of his purpose to
reduce them to a better *Method*, and an-
nex what, he saith, † he had
prepared [*Of universall Re-*
demption], I have expected
with some degree of *Longing*
and impatience this perfor-
mance from him. And my desires have
been much inflamed by some *Colours*
which he hath since hung out and dis-
played in a *Preface* to [*Certain Dispu-*
tations of Right to Sacraments,] whereby
he invites and toll's in his *Reader*, as with
the found of *Drum* and *Trumpet*, to ad-
mire his *Invention* and *Acutenesse* in
these words, [*To the praise of God I*

† *Postscript*
to his plaine
Script. proof
of *Infants*,
&c.

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Speak it, that in those ancient common disturbing Controversies between the Arminian and Anti-Arminian, Lutheran and Calvinist, Jesuit and Dominican, I have discerned those Principles which quiet my own minde, and which, I am confident, were they received according to their Evidence, would quiet the now contending world: But, saith he, I am past doubt, to be derided as arrogant for this Confidence; And should the Principles in a Method with Evidence be propounded, though purposely to heal the divisions of the Church, many of the severall Parties, would but rage at the Reconciler, and pour out their impotent accusations and reproaches against him, because he would attempt the healing of their divisions, and would feign him to be Author of some new Sect, for seeking to put an end to Sects. But let any man make good my just demand, that the Principles propounded shall have an impartial reception according to their Evidence, and I will give you security to make good my Confidence, that they shall quiet the Christian world hereabouts. Thus far M. Baxter.

NOW

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Now if it were but a piece of *curiosity* in me, to desire to see what *prize* Master *B.* would play, if he were brought upon the *stage*, after this goodly flourish, yet it were very innocent and pardonable. But to a Person that professes to bear a cordiall affection to Gods *Truth* and the *Peace* of his Church, finding himself much unsatisfied too in the common way of stating these *Controversies*, it is very allowable, if his heart entertained some passion, and were transported with some longings to taste the fruit of this so deep rooted and full blown a *Confidence*.

When the *Jemes* met with any difficulty, for which they could finde no competent *solution*, they were wont to say, that *Elias* would come; and when he came, he would *untie* all such knots, and unravell such intricacies, scatter the cloud, and administer a clear light of satisfaction. It was the desire of my soul that God would vouchsafe to send some such *Elias*, as might be able to disintangle the intricacies of these
Con-

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Controversies; and why, thought I, may not this Master *Baxter* be the man? though I must adde withall, that too many Reasons throng'd in on a sudden, and offered themselves to oppose that thought, and did actually check and silence it.

At last forth comes the *Examination of Tilenus*; and by that means, I thought, a faire *Price* was now put into Master *Baxters* hand, or rather a handsome invitation and an opportunity offered to him, to shew his wisdom. But what was the *Result* of it? He took the bait, but one would think, by his mere nibbling at it, that he was affraid, there was a hook too sharp for him, either to swallow or dally with.

In earnest, (because you are so very urgent to gain my opinion of it) I tell you, though I finde little abatement of the confidence he profess, yet I can observe nothing of the *successes* he boasted himself able to accomplish; for indeed his *Arrogance* flew so high a pitch, that it flew to *Lessening*; he could not see the
game

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game he had undertaken; if he had, he would never have offered his security to perform that, whereof in his very next line, he saith [*But I know this is to be expected from none but God.*] *In the said Praeface.*

What shall we say then, that he was so nice and chary of his healing Principles that he would not afford the Church of God their Benefit? I dare not think him so uncharitable. He tells us, I remember, (in his forementioned Postscript) *I am not onely distracted between mens contrary Judgements and desires: but far more, between a fear of wronging the Church by mistakes, and of wronging it by my silence, and Christ by hiding my Talents and his precious Treasures, which after hard study and earnest supplication, he revealed to me on these terms, that I should reveale them to others.*

I hope mens contrary Judgements did not still hold M. Baxter in distraction, (from November 12. 1650. till April 14. 1658.) when he wrote against *Tilenus*; and sure we may conclude [*his feare*

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fear, of wronging the Church by mistakes]
was blown over, when he made this
proclamation to the world. 1657. viz.

Ubi supra. [*And to the Praise of God I*
Speak it, that in those — Con-
troversies — I have discerned those Prin-
ciples, which quiet my own minde, and
which I am confident, were they received ac-
cording to their Evidence, would quiet the
now-contending Christian world. And
now his fear of wronging the Church by
mistakes was so well blown over, that
he could see nothing but fair weather,
and so clear a light of evidence round
about him, might we not very well ex-
pect that his other fear should work up-
on him, His fear of wronging the Church
by his silence, and Christ by hiding his Ta-
lent and his precious Truths, which (he
saith) after hard study and earnest supplica-
tion, he (Christ) revealed to me on these
terms, that I should reveal them to others?
May we not very well conclude from
hence, that Master Baxter hath unfolded
his napkin, and disburst his Talents, and
held forth his Revelations?

What

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What then, have we all, or the *Quintessence* of all, that *Master Baxter* hath to reveal for the worlds satisfaction in these Controversies? Some of his *Principles*, no doubt, he hath communicated in these papers: but unless *those Principles* be propounded to us *in a Method with Evidence*, haply they will not convey their *healing* virtue to us; and that *Method*, that charming *Method*, I suspect he hath yet concealed from us. But whose fault is this? Why, he was now in pursuit after *Tilenus*, and so engaged to leave his own *Method*, that he might trace *his Adversarie* by his steps. But grant this to be true, in respect of that Part of his *Preface*, (from *Sect. 6. to 17.*) wherein he had concerned himself against *Tilenus*; yet when he came to *review* the severall heads of Controversie (from *Section 28. to the end,*) he was then at Liberty to propound his *Principles* as himself pleased; why did he not then give us his own *Method with Evidence*, but put *Master P.* off by playing his old *Notes* over again

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again with a little new *descant*?

If you object, that I have not made good Master *Baxters* just demand, in giving his *Principles* an *Impartial Reception* according to their *Evidence*; if you please you shall have my *Protestation*, that I am verily persuaded, I have done it; and whether I have or no, is referred to the Reader to judge by this Reply. I shall but adde as a further evidence hereof, that the Effect of this *Receipt* of his *Principles*, hath brought much comfort to me; for observing that his promise amounts to so great Confidence, and his performance brings so little satisfaction, he hath *healed* much of my *hesitation*, and quieted my mind, with a stronger persuasion than ever, that the certain Truth abideth on the *Remonstrants* side, in these Controversies.

For the matter of *Faith* charged by *Tilenus* upon the Synod, and their Adherents; that M. *Baxters* *VINDICATION* with all his *Artifice* and ill language, will not serve to make a sufficient

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ficient plaister to cover, much lesse to heal that soar, is abundantly evinced in the insueing *Papers*, but, for the *Synods* part, especially in the *Reflexions* upon Master *Baxter's* discourse, relating to each *Article*. To which I can now add a further proof from some *Intelligence* which came very lately to my hands from a Forreigner †; who tells us of a most bitter contention betwixt *Voetius* and *Maresius* about the sense of that *Synod*. One of them maintains that the *Synod* determined the *Decree* of *Predestination* and *Reprobation* to antecede the consideration of the *fall* of *Adam*; to which assertion the other hath opposed an *Apology* for the *Synod*. So that, though *Assembled* on purpose to decide these *Controversies*, and appease the *broiles* that emerged, and were inflamed upon them, yet (that they might seem to agree together in something) have they wrapt up their *Decrees* and *Canons* in so many clouds, and Confounded them with

† *Arnold*:
Poelenburg.
Consul. Dis-
put. Inau-
gury Spans-
berm. p. 115

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with so many *intricacies* (if a man hath recourse to their *Suffrages* for an interpretation) that they are like to fall into a *New Schisme*, before they come to a settled Resolution, what the *meaning* of that Synod is ; whereof notwithstanding *M. Baxter* makes himself so great an *Advocate*.

By which his *Advocation*, I grow a little jealous, he hath given *Scandall*, and led his *Brother* into temptation. For was it not upon the account of his *Accusations*, and the persuasion he had of the truth thereof, that Master *Hickman*, (whole *Pamphlet* you mention, as a *smart piece*) takes the boldnesse to inveigh and raile so uncivilly † (without any provocation from him) upon *Tilenus* ; calling him by the Names of *Æthiopian*, *Scribler*, *this poore Fellow* ? I know it is the *Apostles Lesson*, *Rom. 12. 17. Recompense to no man evil for evil.* And this is to follow that *Copy* that our Blessed Master hath set us, *who being reviled, reviled not again.* * Nay *Michael* the Archangel,

† Page 21.

* 1 Pet. 2.
21, with 23.

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Archangel, though he had the *Devil* for his *Antagonist* in that dispute, yet he durst not bring against him a railing accusation. Master Hickman Jude epist. vers. 9. may passe muster for a *precious Saint*, as the present Accounts are made below, but I am sure he can gather none of those *flowers of Rhetorick* from the Discourses of the Holy Angels that converse above. He chargeth that Author with *impudence* in abusing the *Triers*: but I must tell him (on his behalf) when such *Schemes of Rhetorick* are used, (as they may be with wonderfull advantage, being not onely instrumentall to illustrate and adorn a Truth, but also to make it the more pungent, and take impressiion,) the *abuse* imagined to result from them, is ever, amongst *wise men*, ascribed to him that takes the *impudence* to make the *Application*. And whereas he saith further, that the *Synod of Dort*, which *Tilenus* writes against, is a *man* made up of his own *ugly clouts*, (or to that purpose; for I have no list to look upon his *Scurrilous*

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vilous language) I must tell you, he shall find before he hath read these *Papers* half way thorow, that those *clouts*, as ugly as they seem to him, are genuine parts of that *Home-spun-stuffe*; which was *warpt* and *woven* and *mill'd* too, by that very *Synod* of the town of *Dort*. Neither hath *Tilenus* set this web upon the *tenter-backs*; nor *dorn* any part, to make ugly *clouts* of it: but onely used that *Liberty*, which is allowed to all *Artists* of this kinde, fairely to cut out of the whole *piece*; such *Proportions*, as might best serve, to *soothe* his discourse, in that *fashion*: is now Represented in. This is all I am willing to return to *Master Hickman*.

But because I perceive his *Pamphlet* hath raised a double *scruple* in you, I shall adventure to apply something in order for your satisfaction. First, you say, that his *Evidence*, to prove the *Anti-Arminian* principles, to be according to the *Faith* of the Church of *England*, is so *pregnant*, that it must needs beget a great *prejudice* in the minds of
men

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men against such as attempt the *dissemination* of another Doctrine. To which I answer, (1.) Seeing these men have *razed* the very *Foundations* of the Church of *England*, upon which it was *establisht* at the *Reformation*; and made it their design to *erect* a new *Fabrick* upon, the *Platforme* of a new *Confession*, a new *Catechisme*, a new *Directory*, a new *Government*; why should such a *Seal of Secresie* be stamp't upon *these* Controversies alone; why may not *these* be examined by some new *Triers* in order to a further *Approbation*, before they be admitted to take place of *Authority* in this Church?

2. If these *Principles*, which you call *Anti-Arminian*, were embraced as part of the *Faith* of the Church of *England*, I might *puzzle* you perhaps, by asking you, which of them, the *Supralapsarian*, or the *Sublapsarian* Principles? But I intend to be brief and clear, with you; I say, therefore, though *those* opinions were *Canased* as *Problems* of the *School*, yet they were not intertain'd as *Doctrines*

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Articles of the Church, much lesse determined to be *Articles* of the Faith. One *irrefragable* Argument to this purpose, is as good as ten thousand, and it shall be this.

Doctor *Whitaker*, having obtain'd the *Bishops* approbation to the *Lambeth Articles*, (and not discerning that the *Alteration* of certain *words* and *Phrases* in them, had made them capable of a *different* sense and interpretation to what he intended in their first *contrivance*) big with joy, as he was, at the apprehension of this *conceited* victory, he addresseth himself to the *Chancellor* of their *University*, the Lord *Burleigh*; shews him the *Theses*, and acquaints him with all that had been done, (in favour of his opinions, as he thought, and the rather because these *Theses* were drawn up in the absence of some that opposed him) in that *Convention*. But

Artic. Lambethæ exhibit. Historia
P. 4, 5, 6, 7.

contrary to *Whitakers* expectation, that *Great* man, and wise *Counsellor*, was extremely dis-
tasted at this transaction; and
threatned

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threatned that he would make the Authors repent them of it. In pursuance whereof, having declared to the *Queen* how her *Majesties* Authority, and the *Lawes* of *England* were hereby violated, he added as the very burden of his Complaint, *That it was no hard matter to discern what they aimed at, who stickled in this attempt; For, saith he, this is their Opinion and Doctrine; That every humane action be it good or evil, it is all restrain'd and bound up by the Law of an immutable Decree; That upon the very wills of men also this necessity is imposed, ut aliter quam vellent homines velle non possent, that men could not will otherwise then they did will.* Which assertions *Madam*, saith *Burleigh*, if they be true, *frustrà ego aliique fideles Majestatis tue Ministri, quid in re quaque opus sit factò, quid ex usu futurum sit & Regni & tuo, suspensa diu consilia versamus, cum de his quæ eveniunt necessario, stulta sit plane omnis consultatio;* I and the rest of your *Majesties* faithfull *Ministers* do sit in *Counsell* to no purpose, 'tis in vain to deliberate

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liberate and advise about the affairs of your *Realm*, since in those things that come to passe of necessity, all Consultation is foolish and ridiculous. At this narration of the Lord *Burleigh* the *Queen* was much moved, and sent for *Whitgift*, and the *Councill* in her *Majesties* presence, fell sharply upon him. At last they came to the *Question de Facto*, (meaning the *Absolute Decree*) & *Dogma* (*u' ipsis videbatur*) *bonis moribus*, *Reique publicæ*, *adversum graviter exagitant*, and did vehemently charge that opinion, as opposite to good manners and the *Weal Publike*. The *Result* of this debate, or rather *Increpation* was this; The *Arch-bisshop* begged pardon for his *temerity*, and promised he would write to *Cambridge*, that those *Lambeth Articles* might be suppress'd, and never come to *Publick* notice.

If the *Fundamentall* point of all these *Controversies*, and that upon which the rest do inseparably depend, had had so ill an influence upon good manners, in the judgement of this *Sage Councill*, and
tended

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tended so manifestly, (as they thought) to the frustration of *Law, Counsell, Government*; certainly such as now sit at the *stern*, are so *Prudent*, they will not be induced to believe that *those* opinions were ever *Adopted* into the *Articles* or *Doctrine* of *This Church*, though there were alleaged many more instances of *single persons* that did *Pretend* to have it so. And yet how *invalid* these Instances are otherwise, might easily be demonstrated, if I were, not onely loath to exceed the limits of an *Epistle*, but also confident that this work will be undertaken by a more accurate hand, to the *Readers* abundant satisfaction.

As for you, my worthy Friend, if your *scruple*, about this branch of *Master Hickmans Book*, be not yet removed; Let me offer one thing more to your consideration. If in any part of the *Christian* world these opinions be established, as their *Doctrine*, you will easily grant, it is likelyest to be in the *Belgick Churches*, for the settling of
a whole

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whose distractions (about these points,) that Synod of *Dort* was Assembled. But do you think *these* are propounded, as *Articles* of their Creed *there*, or accounted currant *Pulpit-Doctrine* among *them*? You must not believe it. For now adayes how many are there that dare tell *them* out of that Place, [*God will not have All men to be saved; and the greater part of mankind are Reprobated by Gods absolute Decree; or that Christ did not die for all men; or that God calls those, whom he would not in any wise should come to him; or that the Elect (as they are called) cannot by any, no not the most grievous sins, be removed from their Election?* *Insanire credas eum, qui jam hæc dogmata pro concione ausit defendere,* saith a *Learned person* *

* *Arnold.*
Poslenb. ubi
supra in Ep.
dedicat.

employed amongst them, you may very well conclude the man is not sound in his brain, not well in his wits, that takes the boldnesse to maintain these Points in his Sermon. And if any person lesse discreet and provident, hath exposed the Arcana,

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or Secrets of that his Doctrine, naked to the understanding of the people, illico magna animorum perturbatio existit, there follows presently such a great Commotion and disturbance in their minds, as looks like the Præface to a new Schisme : which thing, saith that Reverend Person, we remember to have fall'n

Ibid.

out in this very town, (of Horn) where we now exercise our Sacred Ministeriall Function.

This, Sir, I hope, will be sufficient Antidote to allay and cure the Palpitation of your heart, though it had beaten a great deal thicker upon M. Hickmans suggestion, that his *Quinquarticular* opinions were the Doctrine of the Church of England. And for the other branch of his discourse you may acquiesce in a confidence, that Master P. never intended to assert a *positivity* of every sin, not of sins of *omission* to be sure. But he is of age to answer for himself. Yet since you presse me for my sense of Master H. *Metaphysicall* Divinity, you shall have something towards it.

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I am not satisfied, that his *distinctions* to avoid the *Possibility* of sin, are sufficient to avoid the making God the *Author* of it. For thus he saith †,

† Edit. the first.

pag. 91. Because it belongs to the *Universality* of the first cause to produce not onely every reall being, but also the reall positive *Modifications* of beings; therefore we say, that in good works, both the works themselves, and their rectitude are positive, and are from God; in evil works there are also two things considerable, the works themselves, and their pravity; the works themselves we doubt not, are positive, and from God, as all other positive things (are); but their pravityes adde no new entities to them, but consist in a mere privation. Thus Master Hickman. In reference to *sinfull* Actions, others deliver the *distinction* in these termes, (telling us,) [The *sinfull* Act is to be considered, either *Materialiter*, as to the matter of it, and so it is from God, and of his production; or else *Formaliter*, as to the Form of it, and so it is from man. But we should remember, that

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that many times, the *Materiall* Act (as we may say) cannot be disjoyned from the *formall*, and in *that* case, why *he* that is the *Cause* of the *one*, should not be adjudged the *Cause* of the *other*, is a Question that requires a solid determination. If God produced the Act of *eating* the *forbidden* fruit *materially*, why not *formally* too, seeing that sin consisted wholly in the eating of that fruit? for *Adam* could not eat thereof without sin. And if God by an *Omnipotent* concurse determined *Dauids* lying with *Bathsheba*, will that *distinction* mend the matter? Will the *matter* of that *foul* Act tend to the praise of Gods *efficiency*, when he tells us, † the *Form* of it, conduced so *signally* to his dishonour? It the Act which is evill *ex genere & objecto*, be *materially* of Gods production, why should we invest *man* with the *formality* of it, which is the sin? Is it because the Act is repugnant to the Law of God, to which man stands obliged, and the transgression of this

† See 2 Sam.
12. 12. with
Num. 15. 30.

1 Joh. 3. 4.

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law is sinne? This seems to be Master *Hickmans* sense, (pag. 91.) *In those things which are to be done according to a Rule, good consists in a conformity to, and convenience with the Rule, but evil in a difformitie or discrepance from the Rule.* But I say, that Act of Adultery cannot be *materially* committed, but it must unavoidably be discrepant to the Law of God; so that if God produceth this Act *materially*, it is impossible man should give it any *formality*, but what is *sinfull*; especially seeing this *formality* or *sinfulness* doth of *necessity* result from the *materiall* Act. Indeed were there no Law in force about it, it were possible to conceive, how he that produceth (that which we now call) the Act of *sin* *materially*, should not, for all that, be the *formall* cause of it. But the law being now made, and that by God himself too, what *Subterfuge* can be invented to avoid it, but that God, who is affirmed to produce the Act, should be accounted the Author of the sinne? But God made the Law, you will say,
not

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not to bind *himself*, but to regulate his Creature; Though this be true, yet it doth not take away the objection; for how can it stand with the justice of God, first to make a Law to regulate his creature, and then to *impell* and *Act* that creature *contrary* to that Law, and at last to punish the *same* Creature, for being so Acted and impeld? Shall not the Judge of all the earth do right? Gen. 18. 26. God will be justified when he judgeth^a; and therefore when he comes to execute judgement upon all^b, he will *convince* all that are ungodly among them of all their ungodly deeds, which they have ungodly committed; not which himself hath Acted them unto, or Acted in them.

^a Psal. 51. 4.

^b Epist. Jud. vers. 15.

But Master *Hickman* perhaps, will stick still to his *Metaphysicall* formality, and say, here is (in the supposed Act) a discrepance or opposition to the Rule which is the Law of God. To this the answer is very easie, that man seldome, or never entertains sin, or consent to it, with a design or minde to oppose himself

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himself to the divine Law ; but for the most part to enjoy his pleasure and satisfie his Appetites ; (Besides if he should *consent* to sin, with such a set *purpose* to oppose Gods Law ; yet we must grant, according to Master *Hickmans* Doctrine, that that *Consent*, and that *purpose* (being *reall positive* Entities, *Acts* of the *Humane* Soul) are from God and of his production ;) whence it follows still, either that man doth not sin when he commits such an Act, or, if he doth sin, that the fault is to be transferred upon God, who is the first Cause of that Act.

By the way, (before we proceed further) Let me ask you one Question;

a Viz. under the same influx and assistance.

b That is, whether he can be guilty either of omission or commission ? and upon what account ?

Can a man ^a do any more good than he doth ; or omit any more evill than he ^b omitteth ? I know you are clearly for the *Affirmative* : But that will hardly stand with *M. Hickmans* Metaphysicks ; for I argue thus ; and first for good works ; He that can do *more* good

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good than he doth, can do some good that God doth not produce in him ; the consequence is apparent ; because he is supposed to do already all that God produceth in him. But man cannot do some good, that God doth not produce in him ; for every good is a *reall* being, and every *reall* being, or *reall positive* modification of beings is *from* God, and *produced* by him, saith M. Hickman. Thus for *good* ; Then for *evill* ; That man cannot *omit more evil than he omitteth*, according to M. Hickmans Metaphyticks, I prove thus ; He that can neither *omit* the Act to which the evil (of sin) *adhereth*, nor *avoid* the *obliquity* of that Act, which is the *sinfulness* of it ; He can *omit no more evil than he omitteth* ; the consequence is evident : But a man can neither *omit* the Act ; nor *avoid* the *obliquity*. Therefore &c. He cannot *omit* the Act, for that is of Gods production ; nor *avoid* the *obliquity*, for that is either to be done by some *other* Act, or *without* it. If by some *other* Act, that is not in his power, for every Act is

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from God; and 'tis *absurd* to say it may be done *without* it.

If Master *Hickman* holds the *negative* of that Question; the *Brittish* Divines of the Synod are against him; and a world of absurdities do follow that opinion, *viz.* That a man cannot *bury* his Talent, nor receive the grace of God in *vain*, nor be *idle* and *neglect* the great Salvation; nor *watch*, nor *fast*, nor *pray*, nor do any *one* good *duty* more then he doth, nay, that he can do *no* duty *properly* so called, nor *sin* at all, if he be thus chaind by a *Fatall* necessity to every *Action* and *omission*. And then what will become of the *word* of *exhortation* and the *power* of *Godlinesse*?

But let us follow Master *Hickman* a little in that instance of *Hating God* †; This, saith he, is *Complexum quid*, and must not be spoken of, as if it were *one*; the *vitall* action or *hatred*, is a *thing* *positive*, and consequently, (he grants) that is from God; but the *undue* referring or *terminating* of that *Action* to such an object, (to God,) which is altogether

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gether lovely; that, saith he, is the sinfulness of the *Adion*. But whence is his derived? He saith (pag. 75.) onely from mans corruption, and the Devils temptation. But what is mans corruption? is it not his vitiosity? yet he saith, (pag. 97.) where the cause it self is vitious, its vitiosity is not the cause of the vitiosity of the effect; for vitiosity of it self, neither can effect, nor be effected. And for the temptation of the Devil, is not that an *Act*? if it be, then it is from God, for every *Act* is from him, saith M. Hickman. If he saith the malice of the temptation is from the Devil; I demand, what is that malice of the Devil? Is it not his vitiosity? and then (as before) where the cause is vitious, its vitiosity is not the cause of the vitiosity of the effect; for vitiosity it self, neither can effect, nor be effected; what then? the vitious cause (saith he) taking together the being, and the supervenient privation, is the cause of the vitious effect, taking it in like manner for the being, and the superadded privation. But I lay again, the being, whether mans or the Devils, doth

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not a \hat{c} t (according to Master *Hickmans* Metaphysicks) for every A \hat{c} t is from God and produced by him, and consequently 'tis the A \hat{c} t of God that gives the corruption of man, and the malice of the Devil their life and vigour; and how then can God be freed from being the Cause or Author of the sin? Besides, in the hating of God there is, not only, the A \hat{c} t of hatred, which he confesseth to be positive, and so from God; but there is also the turning of the will in this A \hat{c} t, and the undue determination of it upon God, the object altogether lovely, wherein consists the sinfulness of the Action, as he confesseth. I demand then, is not this determination of the will an A \hat{c} t? If it be (which I presume cannot, with any shew of reason, be denied) then, whose A \hat{c} t is it, and from whom? If he saith, from man himself, his best course is to whisper this assertion as softly as he can, else, I must tell him in his own language (p. 96, 97.) *he and I both were best not to make too much noise, lest we should awaken the youngsters to fall aboard;*

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aboard us with such an Argument as this. If man be the efficient Cause either of a good action or a bad action, then he doth effect it by another action, and so we may proceed in infinitum. Well, for fear of these dangerous Bugbears, we will, for once, ascribe it unto God. So that God is made the cause of that hatred, and of determining the will upon this lovely Object, which is God. Now if we should impannell a Jury of honest men, to inquire who is the Cause or Author of this sin of hating God (in this case ;) who would they finde guilty, think ye ?

Doctor Molin saith, *Quod si Deus insontem creaturam destinavit ad perditionem, necesse est eandem destinaverit ad peccatum, sine quo non potest esse justa perditio, & sic Deus erit causa impulsiva peccati. Nec homo poterit juste puniri ob peccatum, ad quod est aut præcise destinatus, aut Dei voluntate compulsus.* If his destinating men to sinne makes him the *impulsive* cause of sinne, how can he produce in them the *Act* that is *sinfull*, and determine their wills unto

In Anat. c.
13. parag.
10.

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it, and yet not be the Cause of the sinne? Let us put a Case for illustration. Suppose a Prince should make a Law, injoyning his subjects to write none but perfect *Italian Characters*, and then should take the hand of a *child* to write with, and the *Characters* prove *Bastard Roman*, or *Secretary*: or suppose one should take a *dead mans hand* and forge a *Deed* with

* Such a case
has been
and a Triall
upon it too:
and the dead
hand acquit-
ted by the
Jury.

it *. Though the *Subtilty* of *Master Hickmans* *Metaphysics* should finde the *childe* guilty, and distinguish the *Forgery* upon the *dead body*, yet without all peradventure an honest *Jury* would bring in a better *verdict*. If it be objected, that these are no *competent instances*, because there is no *vitall Principle* in the *one*, nor power to resist in the *other* (and what else is to be alleaged I cannot imagine), it is to be remembered that, according to *this Doctrine*, the *will* of man in sinning, is full as much acted by *Allmighty God*, as the *hand* of the *child* and *dead man*, in those instances,

are

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are by those who make use of them respectively. That is, the will is merely passive; and how can it be otherwise? For every Act is from God; and if God useth the will to this Act of sinning, how can the will avoid it? Should the will resist Gods motion, when he does Act it? That is impossible, 1. Because that Motion, according to the Doctrine of the Calvinists, is omnipotent and insuperable, 2. Because to resist is to act, and every Act is from God, and produced by him. And now we see how little reason Master Hickman had to sleight and reject the Answer, which Gregory de Valent. and Bradwardine give to that Objection, from the hating of God, as he doth. (pag. 89, 90.) I recite not their words, saith he, because I need not their help, and because they seem to make impossible hypotheses, as if the hatred of God were produced by God in a stone, whereas it cannot be that there should be the hatred of God in a stone, which neither hath, nor can have any knowledge. The stone is like to be the less miserable for wanting this capacitie.

But

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But how much doth Master *Hickman* make man better? He allows him a *will* and *understanding*, I suppose, but no more *use* of these faculties, is ascribed to man, by his *Metaphysicks*, than to a *stone*; For to *use* them is to *Act* them, and *Act* them a man cannot, because he can *produce no* action without *another* action, and so *in infinitum*, and then the *youngsters* will fall aboard us again.

If Master *Hickman* will not see these *absurdities*, and what *reproach* falls upon the *Holinesse* of Almighty God, by this *Doctrine*, yet Master *Baxter* doth consider, and sufficiently censure it; for he saith (in his *Call to the Unconverted* pag. 229.) *Some are so loth to think that God can make a self-determining creature, that they dare not deny him that which they take to be his prerogative, to be the determiner of the will in every sin, as the first efficient immediate Physicall cause. And many could be content to acquit God from so much causing † of evil, if they could but reconcile it with his being the chief cause of good; as if trusts must*

† Mark that
word:

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must be no longer truths, then we are able to see them in their perfect order and coherence: because our ravelled wits cannot set them right together, nor assign each truth its proper place, we presume to conclude that some truth must be cast away. This is the fruit, saith he, of proud self-conceitedness, when men receive not Gods truth as a childe his lesson, in a holy submission to the omniscience of our Teacher, but as Censurers that are too wise to learn.

I hope Master Hickman will become at least *M. Baxters Profelyte*; especially, if he considers how impossible it is, that his Doctrine should hold good, in reference to the first sin of the first Angel, that fell from God; For I argue thus, The *Materiality* of that first sinfull Act, granted to be from God, from whence will he derive the *formality*, or *irregularity*, which is the *sinfulness* of it? Was it from the Angels *own Corruption*, or the *Malice* of his Tempter? this could not possibly be, for he had *neither*; Therefore it must either be from God, and then God is the *Cause* and *Authour* of that
sin;

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fin; or else from the *self-determination* of his *own* will, and then, if that *determination* be an *Ad*, we have at last found an *Ad*, whereof God is not the *first immediate Physicall cause*. What can Master *Hickman* say to this? Truly he seems very fairely to grant it, if I be able to understand him; whether this be out of *inadvertency*, or *conviction*, I determine not: But in contradiction to what he had said before, he saith (Pag. 97.) *Suppose the first sin of Angels to have been a proud desire to be equall unto God; the cause of this proud desire was the will of the Angel; but it was the Cause of the action (in such a sense as a causality may be said to have a Cause) Per se, of the vitiosity of the action, it was onely the Cause Per accidens, & per concomitantiam.* Thus far *M. Hickman*.

*In confut.
Disp. inaug.
gur. Fred.
Span.*

And now, as *Poelenburg* saith of Doctor *Twisse*, that being affrighted partly by his *insolent asperity*, and partly by the *tedious prolixity* of his *Volumes*, he would not undertake him *wholly*,

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wholly, but satisfy himself with a Confutation of that one Argument, whereof his Confidence boasted, that the Devil, and his Angels were not able to Answer it; and by his performance in that, the Judicious Reader might judge, what returns might be made to the rest, if any man would give himself the Leisure and trouble to attempt it. So shall I resolve concerning M. Hickman, though neither the strength of his Arguments, nor the length of his Discourse be very formidable; yet there is so much asperity in his style, (which brings no advantage at all to the Cause he undertakes to manage) as deters me from a further procedure in the examination of his Pretensions. What is already done is sufficient to evince, that his Armour is not enchanted or impenetrable, nor his weapons mortal. But such is his provocation, he must expect a sharper assault, when it shall be seasonable, from a hand that will strike home and lose no advantage to defeat him, being guided by an eye so piercing, that it discovers every posture that

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that layes his *weaknesse* open, and exposes him unguarded to the mercy of his Adversary.

Sir, If you would be kept *upright*, you must not suffer your self to be led by them who could never keep their own judgements *steady* in these Controversies. After your recourse to God and the Holy Scriptures, you will finde *Primitive Antiquity* your best *Directory*; and the nearer you approach the *fountain* head, the *puer*, you may be confident, to find the stream you drink at. But if you come down to *S. Austin*, so many Adversaries had *padled*, and *troubled* and *spil'd* the waters of his *Cistern*, that he could scarce see his *own* face in it. For instance in that one *Question*; *whether the truly Regenerate may totally fall away and perish*, Master *Baxter* is very confident, he was for the *Affirmative* †, and calls them *immodest*, that deny it; yet *M. Calamy* * tells us, this learned *Brothers* evidence is all *flur'd* and made *invalid* by *Bishop Abbot*, and that

† *Account of Persever.* p. 5. &c.
* *His Sermon at the E. of Warwicks Funerall.* p. 19. &c.

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that there is in *S. Austins* writings sufficient proof to the contrary.

It may conduce something to ones settlement, to consider seriously, how many of the most *Learned* and *judicious Heads*, these last *Ages* have produced, even when they *lanced* forth on purpose to oppose *these Truths*, have *strook saile* and paid *homage*, and some absolutely yielded up themselves to the *Empire* of them. *Arminius* undertakes the defence of *Beza*, but finding himself in pursuit after an utter *impossibility*, he retreats upon *Conviction* unto those opinions which have worn his Name ever since. *Tilenus* while he sets himself in opposition to *Arminius*, is awakened with so *clear a light* of Truth, that he becomes a *Profelyte*. The force of *Arminius's* Arguments press'd so hard upon *Junius*, that he thought fit to give ground, and *Piscator* flincht a little more upon the *impression* made by his Adversaries. *Gomarus* was brought to his *Retractions* about *these Articles*; and *Walaus*, as well as he were glad to take *Sanctuary* in *Scientia*

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entia Media, when they could finde no other way to *disintangle* themselves, and free God from the *fault* of sinne. And what an admirable Providence, as *Poelenburg*† observes, appears in that late conflict between *Amyraldus* (the M. I presume of M. *Baxters* *New Method*) and *Spanhemius*! *Amyraldus* maintains, that God will have all men to be saved, if all men will believe; and from hence *Spanhemius* infers a necessity of yielding not onely *Objective*, but also *Subjective* grace, (*internall* and *effectuall*, as well as *externall* and *insufficient*,) *quia nisi hæc admittatur, sententia illa Amyraldi ridicula fuerit & insulsa, Deique tum sapientia, tum potentia indigna*, for unlesse this be admitted, that opinion of *Amyraldus*, saith he, is ridiculous and foolish, and unbecoming both the *wisdome* and *power* of God. So that, in the judgement of *Spanhemius*, if he will opine and speak what is *Consonant* to himself, *Amyraldus* must shake hands with the *Remonstrants*: And indeed those objections these men make

† *Ubi supra*
in Ep. Ded.

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make one against another (which no doubt they respectively conclude to be strong and valid) are clear *confirmations* of *all* those Arguments, which the *Remonstrants* manage against them *both*. And thus, as sparks of fire fall from the *Collision* of two flints; so from the *mutuall* Conflict of *these* Adversaries the glorious *Light* of Divine truth breaks forth and falling between *them*, it serves the *Remonstrants* to light their *Candle*.

To conclude; The *Absurdities*, which do unavoidably follow from *these* Doctrines, if men would admit the light of Reason to discover them, are very *many* and very *reproachfull* to the *Majesty* of Heaven; *They* deflower the beauty of his *Attributes*, evacuate the *merits* of Christs Death, frustrate the *use* of the *Holy* Ordinances, and enervate the *power* of *Godliness*, as is evinced in the ensuing *Papers*. For while *they* advance his *Soueraignty*, they impeach his *Goodness*; while they magnifie his *Liberty*, they obscure his *Wisdom*; while they
sweeten

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sweeten his *Mercy*, they imbitter his *justice*; while they boast his *Grace*, they confound his *truth* and *sincerity*.

This Doctrine attributes to Almighty God, a *power*, not onely *above* the *Laws* he prescribes, and the *Promises* he makes unto his servants, but *Paramount* to his own *Essentiall* Equity; For it saith, he may *ordain*, yea that he hath *ordained* the *greater* part of Mankind to destruction, *merely* for his own pleasure, without *intuition* of *any* sin, or respect had to *any* demerit in *them*. It makes God like an *unwise* Potter, who makes some *vessels* on purpose, that he may *dash* them all to *pieces*. It teacheth, that of men amongst whom he found no *Disparity* of condition, he hath *elected* some, and *Rejected* others; and that he introduced a *necessity* of sinning for the *illustration* of his glory. How shall we reconcile *these* things to Gods *wisdome*, or his *justice*?

It teacheth, that God elected men to glory *without* Christ: but that he decreed through the *intervention* of Christs death,

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death, to bring them into *possession* of that glory, that it might be done without any *detriment* to his Justice. But this is either against the *wisdome* and *justice* of God, if he decreed what he *ought not* to execute, or against his *Omnipotence*, if he *could not* bring the *same* to execution.

It teacheth, that God sent Christ to *reconcile* men to himself, *whom* he loved with a most *dear* and *unchangeable* love, and that *before* he decreed to give Christ to die for them; That he *Courts* others to be *reconciled*, whom he *hates* immutably; That he calls *them* to repentance, *inlightens* *them*, gives *them* a *taste* of the heavenly gift, and zeal to do good works; and *all* this to serve but for a *golden* chariot to conduct them with the more *formality* to a *sadder* execution; That he *bindes* some men to *believe* in Christ, for whom *he* never died; That he *invites* them to a *Covenant* of *Grace*, and *ties* them to *impossible* conditions under it, that he may inflict the *greater* torments upon them; That *some* mens

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sins, (of what nature soever,) are but *paternall* castigations, *Priviledges* of their *Adoption*, *Emergences* of providences for their *benefit*, *Confirmations* of their grace, and that they do *pave* their way to glory, being part of that *Medium* conducing to the *execution* of the Decree of *Election* in them.

This Doctrine *implies* moreover, that *God* is more *severe* to the greatest part of *mankind* than to *Devils*; That *they* cannot pray but for their *own* damnation, or that the divine *Decrees* may be rescinded; That *others* living in the *filthiest* sins, may notwithstanding be *certain* of their salvation, and need not *fear* hell-torments; for *their* sins shall not be able to *separate* betwixt *God* and them; contrary to the expresse word

of *God* by his Prophet *Isaiab* *. This Master *Baxter* doubtlesse had a full view of, as may be collected out of his *Afsize-Sermon* †, where he saith, *I had rather say to scandalous sinners* [you are bought with a price, therefore

* Cap. 52.2.

† On 1 Cor. 6.19,20.

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fore glorifie God than (to say) you are absolutely elected, therefore glorifie God; Yet, if I mistake not, the Synod of Dort † makes this Doctrine of *Absolute Election*, the great prop of godlinesse.

† Deputati
Syn. Geldric.
call it, *Fundamentum*

Christianismi. In Act. Synod. Dord. p. 30. a. m. par. 3.

Besides, this Doctrine empties Hell of a considerable part of its torments; which consist in the *anguish* and *remordency* of conscience, proceeding from her *reflexion* upon *lost* advantages. Now *this* must needs be taken away by *that* Doctrine *, (if true) which implies, that Gods Decree hath from all eternity, set *beaten* and *sufficient* means to lead to it, out of the *reach* of the Reprobate, and made their *state* of *sinne* and *damnation* to *unavoidable*, that they never had the *reall* offer or *tendry* of *such* advantages.

* For who ever suffered anguish of mind, for that he could not fly, or become an Angel, or any such thing, as is made impossible, by Gods own order?

It renders Gods *Commands* and *Elogies* *irrationall*; for though he commands

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the work to *others*, yet (according to the tenour of this Doctrine) he must do't himself; and his *Euge's*, [*Well done good and faithfull servants*,] are for such actions onely as himself hath *irrefistibly* produced, and the men *could not* do o'thernise. In a word; it makes a *double* Gospel, and a *double* Saviour; as is sufficiently proved in the following *Papers*.

That these *absurd* interferences, (and many more which might be deduced) are evident to me, though they should not be so to others, is enough to *binde* up my Judgement. But if *M. Baxter* can *salve* them by his *New Method*, I am so far from being *obstinate*, that I shall not onely *acquiesce* in his Performance (when I see't accomplish'd;) but rejoyce in it also, as one that *findeth great spoils*.

Sir, I commend you heartily to the Lord, and to the word of his Grace.

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Take

Take notice that in these Papers,
I have made use of

Act. Syn. Nat. edit. in folio.

Lugd. Bat. Typis Isaaci Elzevirii.

Soc. Dord. Sumptibus. 1620.

And of the *Canons* of that Synod Translated into *English*.

Of M. Baxters writings, are cited His *Saints Rest*. His *Scripture Proof for Infants Baptisme*. His *Treatise of Conversion*. *Directions to Prevent Miscarrying in Conversion*. *Directions for Peace of Conscience*. His *Call to the Unconverted*: His *Papers Of Saving Faith*, against M. Barlow. His *Sermons, at the Assizes, of Judgement*. *Of Making Light of Christ*. *Disputations of Justification*. *Disput. Of Right to Sacraments*.

For the distinction of *Supralapsarians*, [viz. *Creabularians* and *Existentialists*] see pag. 412.

F O R
Master *Richard Baxter*.

Sir,

IT is hoped, upon the account of your candour and ingenuity, that you will hold the *Ghost of Tilenus* excused, if he takes a progresse into the visible world, to haunt you a while; especially seeing it is not out of malice, but charity, not to torment or affright you, but (that's all the revenge he desires) to inform you how unadvisedly you have attempted to deface the lustre and take away the life of his fairest reputation. Here by the way I cannot but take notice of the truth of your own complaint and observation, in An *Apology*, affixt to your *Directions for peace of Conscience*; Where Edit. 2. you say, " I have learned at last by
" some experience, that we must suf-
" fer from the Learned and Godly,
" and not onely from the Ignorant and
" the Wicked; and being conscious of
B that

2 For Mr. Richard Baxter.

“ that humane frailty, whereby I am
“ likely to be injurious to others, I must
“ needs know that it is many such in-
“ juries that we must mutually over-
“ look, who are by our pattern of
“ Meeknesse so indispensably obliged
“ to extraordinary Unity, Love and
“ Peace. A good provision made to
entertaine unwarrantable procee-
dings; and whether *Tilenus* Ghost hath
received a faire invitation from you,
to it, or no, he resolves it to be his du-
ty to take his share of it. And good
reason; for you charge him with *fal-*
Præfat. sifying and Calumny, unworthy
Sect. 6. a Divine, a Christian or a Man,
and Sect. 7. you say, *He unworthily*
feigneth them to say. Sect. 8. you aske,
Where now is the odious error that this
second Tilenus puts such a face upon?
Sect. 9. you adde, *A most shamelesse*
falshood, made as they say of his fingers
ends, and a little after you call him
This Accuser. Sect. 11. you say, *Unwor-*
thy falsification still! Well might this
Author conceale his name for shame of the
world:

world: and a little after; *All this is such a selfe-devised tale, that no honest man should have been guilty of against the poorest neighbour or enemy, much lesse against a party, and a Synod of so many truly Learned and Worthy men. Sect. 12. The fourth Article forged by this Ghost of Tileus. Sect. 13. The accusation proceeds, you slanderously say that the Synod---and you wrong them also in feigning them simply to say. Sect. 14. and Sect 16. you call that, the fifth feigned Article of Tileus, adding presently upon the recitall of it, This also is in his own abusive language, and not in theirs. Lastly, you conclude Sect. 17. your addition is a perverse insinuation. Thus you are pleased to cloathe your rebukes that they may make the deeper impression. If you were ever content to take such coine for good payment, 'tis more then probable Tileus would be content to receive it at your hands; but I think it should never have passed through his, but have been nai'ed to a post, as we use to deal by that coun-*

4 For Mr. Richard Baxter.

terfeit money, whose metall will not beare the *Test*, though it carries never so fair an image and superscription. However Sir, *Tilenus* hath a *Second*, that must take leave to tell you, this Coin is not currant in the ballance of the Sanctuary. And thus I finde that many times even love of Moderation, and zeale for Truth do transport some men to no small distance beyond them both. But if it were the weight of the cause, and the greatnesse of his sinne (as you pretend) which commanded you to be thus plain; *Tilenus* when he finds his guilt, upon a further examination, will be bound to acknowledge it, and to give you thanks for your Christian charity towards him. In the mean while I must assure you, it was not for shame of the world that this Author concealed his name: but, (if you will not allow it to be imputed to his modesty) perhaps because he thought there was too much truth in that of the Remonstrants, *Non patitur*

Antidorum
in præfat.
propè fin.

patitur tangi aut detegi ulcera sua malefana Calvinii secta. Nimis enim foeda ac tetra sunt, adeo ut propius intuenti horrorem pariant. Medicinam omnem respuit, & medicum nullum ferre potest. Nemo impune hactenus ei medicam manum porrexit, nisi cum ei potestas opprimendi defuit. I wish the practises of those of that Party may not translate this complaint into English, and my pen shall not. But I hasten to receive your charge made against *Tilenus*. You ask, *where did the Synod say this?* Not a word to any such sense in the Synod; and, There's not a word of the Decrees of the Synod, that hath any such importance. So that here we have the ground, upon which you take all your Confidence to accuse *Tilenus* of (your pretended) *falsification* and *Calumny*. But good Sir, give me leave now to ask the question: Where did *Tilenus* undertake to confine himself to the Decrees and Canons of that Synod? *D. Damians* question to *Tilenus* is this; pag 27. Are these your tenents consonant to the

6 For Mr. Richard Baxter.

Articles of the Synod of *Dort* ? what opinion have you of that, and the doctrine held forth by the Divines in that *Assembly* ? So pag. 31. He is charged (personating an *Infidel*) to alleadge no other reasons to justify his averfesse to the *Christian* faith, then what he can clearly deduce from the doctrine of the Synod and the Divines thereof; (whether in conjunction or severally, is left to his liberty) and so he instanceth accordingly p.34. in these very words, [*As some of your Synod do maintain*] pag. 50. the Synod of *Alez* is joyned with it, and pag. 69. *Tilenus* takes in the doctrine of the Synod and its adherents. And as these expressions must be allowed to reach far *downward*, so there are others, that will ascend as high *upwards*. Page 31. mention is made of the *Calvinian* as well as the *Synodical* Principle, and pages 36, and 58. *M. Calvin* and *Piscator*, their Authorities are alleadged and owned, as being men of the same judgement (generally speaking) with those Divines of the Synod. So that *Tilenus* hath

hath left himself a greater latitude then you did imagine, even a liberty to expatiate into all the opinions of all the Writers of that whole age [not only the Divines of that Synod and their Adherents, but such also whose unwholesome and rash opinions gave occasion of it,] to make good his Articles as they are drawn up; and what words and Phrases some of those Authors have made choise of to represent their conceptions of these points of Doctrine in, we shall see anon.

In the mean time, I must acquaint you further, that these very *five* Articles (word for word, as near as they could be translated) were drawn up by *Daniel Tilenus* himself (and not his *Ghost*) who was as like to know, and as able to state the difference and controversies betwixt the Remonstrants and their Adversaries as any other. The truth is, he wrote a small *Tract* in *French*, which was translated about 30. years since into English by one of his own countrymen, (a Parson of a Church in London)

Master *John L'oiseau*, aliàs *Tourvail*: This, being put into a very mean dresse (the Translators skill in the English tongue not able to furnish better) was printed some years since, as I am informed, (for a printed copy I have not seen, though I have had the perusall of one in Manuscript) under another Title; viz. [*Presbyterian Doctrine.*] Whereas the Title prefixed by the said M. J. L. was this [*The Doctrine of the Synods of Dort, and Alez brought to the Proof of Practise, &c.*] And at this Torch it was that *Tilenus Junior* lighted his Candle. Therefore, if in the compiling or drawing up of those five Articles, there be any *forgery*, or *shamelesse falshood*, or *unworthy falsification*, as you boldly charge them, it is the integrity of the old, and but the credulity of the new *Tilenus*, that is to be questioned for it.

Præfat.
Sect. 6.

And truly (you say, yet how truly, is the matter of our present inquiry, but you say) Truly this is an exceeding shame to the *Arminian* and *Jesuite* cause, I cannot but take notice,

tice,

tice, by the by, of your great ambition
 to make a match betwixt the *Arminians*
 and the *Jesuits*; you joyne them toge-
 ther at every turn, though you know
 the parties are not agreed: but if you'll
 read *Lysimachus Nicanor*, or *Herod* and
Pilate made friends, you may find a
 fitter match by farre for the *Jesuits*).
 But what is that, that is so great
 a shame to the *Arminian* and *Je-* Ibid.
suit cause? why, to find the Learned
 Patrons of it to deale so unconsciona-
 bly, that a Reader cannot believe them;
 and that where it is so easie to any to
 see their falshoods. He that should read
 these severe expressions, falling from
 the pen of a man so serious, as Master
Baxter would seem to be, would be
 tempted to question whether there
 were ever any such Doctrines intertai-
 ned or broached in the world, especi-
 ally in these last ages, amongst the Re-
 formed Churches, as *Tilenus* writes of.
 That the *Calvinists* should be so farre
 divided about the *Object* of Predestina-
 tion, and flie so fiercely in one anothers.

faces; one party accusing the other, that by their doctrine they charge God with injustice, and the other to repay them with a Recrimination, accusing them, to charge him with folly; who would believe *Tilennus* (after Master *Baxters* attempt to invalidate his Testimony) if he should acquaint the world that there are such high and bitter Animosities amongst them? Therefore that we may the more readily gain belief in this matter,

Disputatio
Theologica
de 4. con-
trovers. Re-
monstr. Ar-
tis. thes. 10.

let *Antonius Walens* state the different opinions. There must be some common state pitch upon, out of which God made a Segregation of Mankind, by his eternall predestination, and distributed them into two Classes, *viz.* of such as are to be saved, and such as are to be damned. *In eo statu eruendo, saith he, mirum in modum humanam ludis ingenium, & variis variè se torquent: summa tamen hoc redit, inductione facta; ut homines segregandi iudicio divino, considerandi sint à Deo omniscio, 1. aut ut creandi: 2. aut*

ut creati et integri: 3. aut ut creati & lapsi in primo Adamo: 4. aut ut restituti in secundo Adamo, id est, Christo. Here are three several opinions acknowledged to be amongst the Calvinists; viz. *Supralapsarians* of two sorts, and *Sublapsarians*. The whole processe of the doctrine of the first sort of *Supralapsarians*; *Jacobus Arminius* hath reduced to foure speciall heads; which are these.

Declarat.
Sententia.
translated
into Eng-
lish, page
40, 41.

First, That God hath Absolutely and precisely decreed the salvation of some particular men by his mercy or grace, and the condemnation of others by his justice, without any sight or intuition in this decree, of righteousness, or sin; obedience, or disobedience; that might proceed from either of them.

Secondly, That God, for the bringing to passe this his preceding decree, determined the creation of *Adam* and all men in him, in the right state of Originall righteousness, and further ordained, that they should sin, and so be

deprived of originall righteousness, and become guilty of eternall condemnation.

Thirdly, That God hath decreed those (whom he would precisely save) as to salvation, so to the means appertaining thereunto, to bring them to faith in Jesus Christ, and perseverance in it; and this indeed by his irresistible grace, and power, so as they cannot but believe, persevere, and be saved.

Fourthly, That God hath decreed to deny unto them whom, in his absolute will, he hath preordained to destruction, and accordingly doth not conferre that grace which is sufficient and necessary to salvation; so as they are neither able to believe, neither can they be saved.

Thus *Jacobus Arminius* drew up the Articles; who as he was a man of too great integrity to impose upon his Adversary or his Reader, so is he known to be of too great learning and judgement to encounter with shadows and

Chimera's of his own imagination.

How this Doctrine of Predestination is held forth by the other sort of *Supralapsarians* and the *Sublapsarians*, he that desires to be fully satisfied, may procure his satisfaction at an easie expense both of time and money, if he will consult that small *Treatise*, translated and lately set forth by Master *Tobias Conyers*, under the Title of [*The Just Mans Defence*]. But amongst other Reasons inducing these men to deliver the Doctrine of Predestination, in a different manner and method from the former, *Arminius* observes, this was not the meanest; their willingness to prevent, lest God with the same probability should be concluded, *the Author of sinne*, from this their Doctrine, as some of them have judged it concludable from the first. But really (saith He) if with diligent inspection we well examine these Opinions of a later Edition, compared with the Judgement of the same

Page 91.

92. 94. 95.

96.

Ibid. page

97.

14 For Mr. Richard Baxter.

Authors in other points of Religion,
we shall finde *the fall of A-*
dam not possibly otherwaies

Page 98.

considerable, (according to the Te-
nents of these men) then as a *necessary*
executive means of the preceeding De-

Page 100. cree of Predestination; and
a little after, The third O-

pinion seapes this Rock better then the
other, had not the Patrons thereof de-
livered something for the Declaration
of *Predestination* and *Providence*, from
whence the *necessity* of the *Fall* may be
inferred, which cannot have any other
rise then *Predestinatory Ordination*. Thus
Jac. Arminius.

Our next inquiry (that we may come
to the certaine knowledge of the truth
of this Matter of *Fact*; for which
you have, with no little confidence to
disgrace him, questioned the integrity
of our *Tilenus*) shall be, how the *Arti-*
cles charged upon the *Calvinists*, were
drawn up by the Remonstrants in the
Conference at the *Hague*.

Ret. Bert. Coll. Hag. p. 7, 8.

THE

The first head of Doctrine,

(which They charge the Contra-Remonstrants, or Calvinists, whom they style their Brethren, to account *ORT HODOX*) is thus expressed word for word,

I.

That God (as some speak) by an eternall and unchangeable Decree, from among men, whom he considered as not-created, much lesse as faine, ordained certain to eternall life, certain to eternall death, without any regard had to their righteousnesse or sinne, to their obedience or disobedience: onely because so was his pleasure, (or so it seemed good to him) to the praise of his Justice and Mercy, or (as others like better) to declare his saving Grace, Wisdome, and free Authority (or Jurisdiction); Means being also fore-ordained by his eternall and unchangeable Decree, fit for the execution of the same, by the power or force whereof, it is necessary that they be saved after a necessary and unavoidable manner, who are ordained to salvation, so that 'tis not possible that they should perish: but they who are destin'd to destruction (who are the farre greater number) must

must be damned necessarily and inevitably, so that tis not possible for them to be saved.

I I.

Sub-lapsarians.

That God (as others would rather) willing from eternity, with himself, to make a Decree concerning the Election of some certain men, but the rejection of others ; considered mankinde not onely as created, but also as fallen, and corrupted in *Adam* and *Eve*, our first Parents, and thereby deserving the curse : And that he decreed out of that fall and damnation to deliver and save some certain ones of his Grace, to declare his mercy : But to leave others (both young and old, yea truly even certain Infants of men in Covenant, and those Infants baptized, and dying in their Infancy) by his just judgement, in the curse, to declare his Justice: and that without all consideration of repentance and faith in the former ; or of impenitence or unbelief in the later. For the execution of which Decree, God useth also such means, whereby the Elect are necessarily, and unavoidably saved, but reprobates necessarily and unavoidably perish.

I I I.

And therefore that Jesus Christ the Saviour of the World died not for all men, but for those onely, who are Elected either af-

ter

ter the former or this later manner, he being the mean, and ordained Mediator to save those onely, and not a man besides.

IV.

Consequently, That the Spirit of God and of Christ doth worke in those who are Elected that way or this, with such a force of Grace that they cannot resist it: and so, that it cannot be, but that they must turn, believe, and thereupon necessarily be saved. But that this irresistible Grace and force belongs onely to those so Elected, but not to Reprobates, to whom not onely that irresistible Grace is denyed, but also Grace necessary and sufficient for Conversion, for faith, and for salvation, is not afforded: To which Conversion and faith indeed, they are called, invited, and fairely solicited outwardly by the revealed will of God: though notwithstanding the inward force necessary to faith and conversion is not bestowed on them, according to the secret will of God.

V.

But that so many as have once obtained a true and justifying faith by such a kinde of irresistible force, can never totally nor finally lose it, no not although they fall into the very-most-enormous sins: but are so led and kept by that same irresistible force, that 'tis not possible for them (or they cannot) either

ther totally or finally, fail and perish.

Every branch of these *five* Articles, you may see sufficiently proved, in *Appendice Pressioris Declarationis*, and by the severall *Syllabi Testimoniorum inter Scripta Synodalia Remonstrantium*.

After the Synod at *Dort* had declared their judgement, upon those five Heads of Doctrine, the Remonstrants abridged the same into these Compendious Articles.

I.

Almighty God, out of all mankinde considered in the same state or condition, chose a few certaine men to eternall salvation, without any respect of their faith, repentance, conversion, or of any good quality; but, that he might bring those elect ones, to the appointed salvation, he decreed that his Son should suffer death for onely them, (yea, even when they as well as others were fallen into Originall sinne, and eternall perdition, by *Adam's* transgression) that he might reconcile unto God them onely, that he might, in them onely, work faith, by a most powerfull working and force no lesse then that put forth in the Creation of the World, or raising the dead; that he might preserve, in that saving faith, unto their lives end, those very men although fallen into the foulest and filthiest wickednesses, and sticking some while therein

therein, and at last might bring them into the possession of eternall life, for no other cause, but because so was his good pleasure,

But on the Contrary,
I.

Almighty God (*would passe by*) the farre greatest part of mankind, without any consideration of their own proper and avoidable fault, that is to say, of their own unbelief and impenitence, (*and*) would not elect (*them*) to salvation, or have his Son die for them, or give them power sufficient for their conversion, even then, when he invites, intreats, beseeches, and begs of them to answer his Calling them to salvation, under the promise of the said salvation, and the penalty of eternal damnation: but will have them all born into the world to eternall and never-to-be-ended torments and pains of hell-fire, and at length throw them headlong there into, for no other cause, but because it was his pleasure so to do.

II.

That God would that Iesus Christ should suffer the most bitter and the most shamefull death, not for *all* men, but *only* for the elect, that for *them* alone, by the shedding of his own precious blood, he might purchase faith, and all other saving gifts of the Holy Ghost,
that

that by his blood he might cleanse *them* from all *their* sins both Originall and Actuell, committed as well after as before their faith, might keep *them* to their last breath, and at last bestow on *them* eternall life.

But on the Contrary,

That God would not that Christ should die for other Mortals, that he should or might obtaine for them any saving gifts of the Holy Ghost, but would that they should be left in Originall sin, and should, by consequent, fall or rush headlong into other sins, which necessarily flow therefrom, (*that they*) should continue destitute, or devoid not onely of power whereby they might turn and repent, but also of all hope of grace and salvation, till, at length, beeing inwrapped in an unavoidable necessity of sinning, they should be thrust down with the damned Divels to eternall and infinite torments both of soul and body.

III, and IV.

That God doth communicate, inspire and infuse into his Elect children, not onely a power to believe, but also the will to believe, yea the very act of believing, or faith, by such a supernaturall, most powerfull, and, at once, most sweet, wonderfull, secret, and unspeakable operation, or working, as, in its power, is no lesse or inferiour then that, whereby the world was made, or the dead are rais-

ed.

ed; so that it remains not in mans power to will to believe or be converted, but will they, nill they, they cannot but be converted and believe.

On the other side,

That God doth earnestly indeed call and invite to faith and repentance infinite Myriads, (or ten thousands) of men, with threatenings of eternall death and damnation, yet so still, as he wills not to communicate to them either faith or the power to believe and repent; so that, though they be called of God to faith, yet they cannot but remain unbelievers. And that yet notwithstanding all this, he will punish and doth punish eternally with the most grievous and horrible torments of hell, those very persons for that unbelief of theirs, that was unavoidable.

V.

God will preserve in the faith, all those, who are absolutely elected from eternity, and are, in time, brought to faith by an Almighty and irresistible operation or working, so that, although they fall into foul and detestable wickednesses and villanies, and continue in them some space of time, against their Conscience, yet the said wicked villanies do not hinder so much as a straw amounts to, their Election or Salvation, neither do they or can they, by means of, or because of these, fall from

from the Grace of Adoption, and from the state of Iustification, or lose their faith, but all their sins how great soever they be, both which heretofore they have committed, and those which hereafter they will or shall commit, are surer than assuredly forgiven them, yea, and moreover, they themselves, at last, though it be at their last gasp, shall be recalled to repentance, and brought over into possession of salvation.

That this is the perfect sense of the Synods Doctrine, the Remonstrants have notably evinced in their *ANTIDOTUM* (*Continens Pressiorem Declarationem Propria & Genuina Sententia, Quae in Synodo Nationali Dordracenâ asserta est et stabilita.*)

For *Daniel Tilenus*, it seemes, he took the like course; for whereas the Synod delivered their Iudgement about the First Head, (*Divine Predestination*) in the 18 *Articles* and 9. *Rejections*, He abridged the sense thereof into seven short lines; and the Second Head (*about Christs Death*) comprised in nine *Articles*, and seven *Rejections* into foure or five lines; and the three and foure Heads (*concerning Mans corruption and conversion*) containing seventeen *Articles* and nine *Rejections*, into fourteen lines; and the fifth Head (*of Perseverance*) dilated in the fifteen *Articles* with nine *Rejections*, into lesse than foure lines.

And

And besides, in Compiling his Articles *Tilenus* had respect to the Doctrine, as it is asserted, or held forth, by the Synod of *Alex*, (which is not now in my power, to give any account of)

But my Present task is to make it good, that these Articles of *Tilenus* are consonant to the sense of the *Calvinists* Doctrine, whether delivered in or out of the Synod. The first whereof is drawn up and pretended in these words,

That: God by an Absolute Decree hath Elected to salvation a very little number of men, without any regard to their faith or obedience whatsoever, and secluded from saving Grace all the rest of Mankind and appointed them by the same Decree to eternall damnation, without any regard to their Infidelity or impenitencie.

Here Master Baxter takes exceptions :

1. *Where talke they of a very little number ? For your satisfaction heare Martinius, (one of the most moderate of the Synod of Dort) who saith that*

(a) *God according to his good pleasure hath reprobated the greatest part of men ; was it for sin ? Christ doth not teach so, Mat. 11. nor the Apostle, Rom. 9. Here we have the greatest part of Mankind under the Decree of Reprobation, and that*

a In presat. excussoris placida-Citante Smoutio Een drachtis. sol. 109.

not for sin neither. The *lesse* part therefore is Elected. But we have another *Synodist*

b *Antonius
Thysius ad
Summam
Baronis. p.
10.20 lib.
ris (88)
collatis.*

speaks more fully to the Article. (b) *God hath by his absolute and irresistible will, reprobated the greatest part of Mankind by far, and created them to destruction; saith Ant. Thysius.* And what is the number of the elect then? If it be not small enough, yet Master *Calvin* expresseth it to a tittle; The Election is of a *very small Number* of the Godly. *Electionem exigui piorum numeri.* *Instit. lib. 3. cap. 21. §. 7. mihi pag. 592.*

2. Master *Baxter* excepts: *It's not true that they say he doth it* (without any regard to their faith or obedience whatever). Witnessse to the contrary

1. *Donteclock.* How can it be true that God did from all eternity consider us in Christ as faithfull? On the contrary he chose from all eternity some certain persons, without respect to faith or any other quality, onely for his will and good pleasure. *Respons. ad Anonym. Quatern. E.*

2. *Висан.* What manner of persons are Elected? Such as are unclean and wicked in the sight of God. *Loc. com. de Prædest. q. 20.*

3. The

3. The *Contra-Remonstrants*, We do professe that God in his Election, had no respect to faith foreseen, perseverance, or any other good quality. *Collat. Hag.* pag. 126.

4. *Damman*, Scribe to the Synode. The Election was made without any consideration of faith foreseen. *In suo consens.* To whom I may adde *Lubbertus*, a Synodist too; who saith, 'Tis a humane invention, that God decreed Salvation to us upon this condition [if we would repent.] In *Declar. Respons.* pag. 50.

3. Master Baxter excepts; He unworthily feigneth them to say that God [appointeth them to eternall damnation without any regard to their impenitency or infidelity] The truth of this shall be tried by the Suffrages of

1. *Calvin*. Predestination is Gods eternall decree, whereby he appointed what he would have done concerning every man. All are created in a like condition. But eternall life is preordained for some, eternall damnation for others. And therefore as every man is created for either end, so we say he is predestinated either to eternall life, or eternall death. *Instit.* l. 3. c. 21. §. 5. Therefore that frivolous shift of the Schoolemen concerning pre-science, is overthrown. For *Paul* doth not say, the ruine of the wicked is foreseen of

the Lord, but ordained by his counsell and will. *Idem ad Rom. 9. 18.*

2. *P. Martyr.* That any should be created of God, that they might perish, seems absurd at first sight. But the Scripture speaks it. *In app. loc. com. in loc. de Predest.*

3. *Polanus.* Whom God predestinated to eternall destruction, those he created to eternall destruction. *In Hoseam 13. 9.*

4. *Beza.* God destin'd to destruction, not for corruption, or the fruits of it: but because, so it seemed good to him. *de Predest. contra Castol. pag. 416. & in Nesis min. N. T. ad Rom. 9. 21.* Seeing therefore that the shame of death eternall is signified by the name of dishonour, they speak like *Paul*, who say some are created of God to just destruction, and they that are offended with this forme of speech, do betray their ignorance.

5. *Perkins.* Every man is to God, as a masse of clay in the hand of the Potter, as *Ramb* affirms; and therefore God by his absolute sovereignty, doth make vessels of wrath, and not find them. But he should not make them, but finde them made of themselves, if we should say, that in his eternall counsil, he passed them by, onely as sinners, and not as men. *De Predest. & Gratia Dei. pag. 16.*

6. *Ant. Thyſius*, a *Synodiſt*. Reprobation is decreed without any regard had to ſin. *Ad Summ. Baronis ex Piſcat.*

Let not Maſter *Baxter* except againſt this, and ſay, that Reprobation is not the ſame with Damnation; for it doth inevitably draw damnation after it, as is acknowledged by *Festus Hommius* (Scribe to the Synod) in theſe words;

The fruits that follow Rejection, are,
1. The creation of the Reprobate. 2. Deſertion, or withdrawing of Gods grace and means. 3. Blinding and hardening. 4. Perſeverance in ſin. *Theſaur. Catech. fol. 216.*

Laſtly all the *Supra-lapſarians* muſt give their votes for this opinion, who make the object of Predeſtination, Man conſidered, either as created and not fallen, or as yet not created, but poſſible to be created. Thus *Ameſius*. 'Tis neither neceſſary, nor conſonant to Scripture, to aſſign any pre-required quality in man as the formall object of Predeſtination, or any certain ſtate of man, ſo as to exclude the reſt: for it is ſufficient to underſtand that man is the object of this Decree, ſo that the difference, which is found in men, may follow from the Decree. *In Medull. Theol. l. 1. c. 25. tb. 10.*

And *Gomarus*, a *Synodiſt*. Predeſtination is twofold. One to Supernaturall ends (which

though at once in the accounts of eternity, yet in order of nature goes before; because the end for which a thing is, is first in the intention of the wise.) The other unto Creation in Originall righteoufnesse and other meanes. *Thef. de Prædest. disput. 1604. Thef. 12. & Thef. 13.*

The object of Predestination are Rationall Creatures, not as really to be saved or damned, created, about to fall, or about to stand, about to be repaired: but as in a remote and indefinite power, are saveable, damnable, creable, fallable, repairable, &c. And upon these very grounds of *Gomarus Maccovius* disputes the point stily for the Affirmative. *Theol. Disput. 17. mihi pag. 59.*

From hence ariseth that bitter dissension, betwixt the *Supralapsarians* and the *Sublapsarians*, wherewith *Grewinchovius* so worthily upbraideth *Smontius* in these words; *Gomarus Festus* and other *Supralapsarians*, and thy self also, if I be not deceived, do contend bitterly against *Donteclock*, *Acronius*, &c. That nothing more foolish, or more sottish can be fastened upon God, then that He should have created Man, not having first appointed his end, that is to say, the salvation or damnation of every one, or rather the shewing forth of his *wrath* and *power*, in the perdition of the *Reprobates*.

On

On the other side *Acronius* and the rest of the *Sublapsarians*, exclaime as much against the *Supralapsarians*, That nothing can be conceived more unjust, than that Man should be reprobated and created to destruction, whilest considered as, not yet corrupted by sin. *Absters. Calum. Smous. p. 51.*

And this, I hope, is sufficient for the proof of the first Article, as to the matter of Fact.

The I I. Article runs thus.

That Christ Jesus hath not suffered death for any osher, but for those Elect onely; having neither had any intent, nor commandment of his Father to make satisfaction for the sins of the whole world.

What saith M. Baxter to this Article? Why, *A most shamelesse falshood, made, as they say, of his fingers ends.* We must Impannell an honest Jury to try this too, and, 1. *That Christ, is said, to have suffered onely for the Elect.* Call in the Witnesses under written

1. *Geselius*, what say you to the matter in question? *They do greatly erre, that teach, Christ died for all and every man.* *Specim. c. 9. fol. 36.*

2. *M. Perkins*, 'tis expected you should
C 3 give

give in a full testimonie for the *Plaintiffe*, what say you? *The Ransome was designed by the Decree of the Father, and by the intercession and oblation of the Son, for the Elect onely.* De Prædest. p. 20.

3. *Piscator*, a knowing man; he will speak the truth, and the whole truth and nothing but the truth; *That Christ died sufficiently for every one, is a false Proposition.* For he died onely for the *Elect*, paying a most sufficient price of redemption (for them) namely his own precious blood, the blood of the Son of God, the blood of God himself. But for the *Reprobate* he dyed in no wise, whether sufficiently, or effectually. *Contr. Schaff. Th. 209.*

4. *Beza*, what can you say to this point, for the acquitting of *Tilenus*? (I say,) Whether you consider the counsil of God, or the effect of the Passion, or both, Christ died no way for the wicked. *In Thes. cum D. Fayo in Schol. Genev. disp. de dig. & effect. Sacrif. 7. C.*

5. *Maccovius*, can you say any thing to clear the *Plaintiffe* from the charge that *Master Baxter* brings against him? For that distinction of Christs dying for *All sufficiently*, but not *effectually*, (I say) 'tis most vain and foolish. For, if you say Christ died sufficiently, because his death would have sufficed to redeem all, if God had so pleased; then by a like

like reason, it might be said, that Christ hath justified All, and glorified All sufficiently, but none effectually. *Mac. distinct. c. 11. disp. 18. p. 110. & Colleg. Disp. 12.*

6. *Vogetius*, what say you to the second Article of the Remonstrants, Concerning the Universality of the merit of Christs Death? They that subscribe to it are to be suspected of Pelagianisme, Socinianisme, and other filthy Heresies. *Contra Ministros Campens. pag. 125.*

This evidence already given in, might suffice for the whole Article: But because there is another branch, perhaps M. Baxter will expect some pregnant proof for that too; viz. That Christ neither had any intent, nor Commandment of his Father, to make satisfaction for the sins of the whole world.

To evince this, take here the depositions of

1. *Triplandius*, a Synodist, (who saith) The passion of Christ in it self is sufficient to redeem all men, yea many more-- but according to the Counsil of the Father, He died onely for the Elect, and truly faithfull, with that intent, that through faith he might make all them, and onely them, partakers of the efficacy of his passion to their salvation. *Christian Moderation pag. 25.*

2. *Zanchy*, who saith, Christ according

to the purpose of the Father, was born, prayed, suffered, dyed, rose again, and sitteth at the right hand of the Father interceding onely for the Elect, *b. e.* for those, who were to believe, according to the eternall Election. *Miscel. pag. 345. in quarto.*

3. *Beza.* I say again and professe before the whole Church of God, that it is false, blasphemous, and wicked, to say Christ suffered, was crucified, died and satisfied, no lesse for the finnes of the Damned, then for the sins of *Peter, Paul* and all the Saints, whether in respect of Gods Counsil, or in regard of the effect. *Resp. ad Coll. Mompelg. p. 221.*

4. *Rippertus.* To say, Christ died for them that perish, is false, and accuseth God of injustice. *Contra Domin. Sapma. p. 764.*

5. *Vogelius.* If Christ tasted death for unbelievers, He drank that bitter cup in vain, or else unbelievers must taste eternall death twice, contrary to Gods justice, to the dignity of Christs death, and to possibility. *ubi supra. p. 133.*

6. *Maccovini.* If Christ died for all, then he was a surety and ransome for all, even for those that perish everlastingly. And this will brand God with injustice, for taking a two-fold punishment for the same offences, when the first satisfaction might have sufficed. *Ubi supra pag. 35.*

7. Doctor

7. D. Damman, Scribe to the Synod, speaks to the same purpose. It is repugnant to Gods justice, that he should constitute Christ to bear the sins of all men, and make full satisfaction for them, and yet ordain some men to bear their own sins, in their own persons, and so make satisfaction for them themselves; then he should punish one sin twice, that is to say, both in his Son, and in them that perish. *Consens. p. 63.*

Piscator shall shut up this Scene; The Reprobate are plainly excluded from the merit of Christs death, and yet they are bound to believe in him. In Resp. ad Duplic. Vorstii. c. 7. pag. 66.

The third Article of *Tilenus*.

That by Adams fall his Posterity lost their free-will, being put to an unavoidable Necessity to do, or not to do, whatsoever they do, or do not, whether it be good, or evill; being thereunto Predestinate by the eternall and effectuall secret Decree of God.

What saith M. Baxter to this Article? *Unworthy falsification still!* I see it will be a hard matter for *Tilenus* to gain M. Baxter's favour, when he cannot escape his censure; but the best on't is, rather than his reputation shall

stand branded, with those markes of Infamy, which M. *Baxter's* blackest inke hath indeavoured to imprint upon it, many of M. *Baxter's* Reverend and (in his opinion) Orthodox friends, are ready to be his compurgators. I was about to summon M. *Calvin*, in the head of these, but I find him stumbling at the threshold; and taking exceptions at the very Preface of the *Article*, which chargeth his Adherents and followers, to hold, *That by Adams fall his Posterity lost their freewill*; For he will not acknowledge such a *Freewill* in *Adam* himself, whereby he might have stood; witnesse these words of his to *Castellio*;

Thou saist, *Adam* fell by his free will: I except against it; That he might not fall, he stood in need of that strength and constancy, wherewith God armeth the Elect, while he will keep them blamelesse. Whom God hath elected, he props up with an invincible power, unto perseverance. Why did he not afford this to *Adam*, if he would have had him stood in his integrity? *Ad Calum. Nubul. Ad Artic. 2.* And

Maccovius. However *Adam* fell *Necessarily*, in regard of the immutability of the Divine Decree; yet he fell not by compulsion, but of his own accord. (*Non coactè, sed spontè.*) *Coll. Disp. disp. 16. pag. 54.*

If the *Calvinists* put *Adam* himself under
such

such an unavoidable Necessity, to do, or not to do, as an immutable Decree had determined him; 'Tis strange any of them should give *Tilenus* the Lie, for affirming it, to be their Opinion concerning all men else. And yet *Tilenus* stands accused by M. Baxter, of an Unworthy falsification; for affirming, that they hold, That the Posterity of Adam (having lost their free will in his fall) are put under an unavoidable Necessity to do good, or evil; And therefore to clear *Tilenus*, that He may still carry the Reputation of a True man, I'll offer the Certificates of his Computators; and First they shall certifie to the unavoidable Necessity of doing good; as,

1. *Sturmius*, whose Certificate on the behalf of *Tilenus* runs thus; The Elect are not onely Predestinated to the end, but also to the means that lead to that end; and therefore as they are necessarily saved at last, in regard of the immutability of Election; So in regard of the stability thereof, they do necessarily also embrace the means, by which they are conducted to that end. *De Prædest. Th. 10.*

2. *Zanchy*. Whosoever are predestinated to the end, they are also predestinated to those means, without which that end is not to be attained. And therefore as the Elect do necessarily arrive at the end at last, in regard of the steadfastness of Election; so in regard of the

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the same stedfastnesse, it is *necessary* they should be led and walk by the means ordained to that end. *De Nat. Dei lib. De Prædest. Sanct. quest. 5. & lib. 5. c. 2. q. 4.* So it comes to passe, that our Will cannot but will good, because 'tis so inclined of God.

3. *Cornel. Dungan.* Such as the operation of grace is in the beginning, such is it also in the progresse. If it be resistible or irresistible, when it begins (the conversion or regeneration of man; and they hold that work irresistible) such it is also, when it goes forward. *In pacific. pag. 172.*

4. *Dontclock.* As many as were predestinated by God unto salvation before the creation of the world, (that the purpose of Election may remain sure,) they are by the power of God led to it, so certainly and infallibly, that it is impossible that they should finally perish. *Instit. de Prædest. pag. 93.*

But can *Tilenus* bring any competent number of Orthodox Calvinists to Certifie touching the *Unavoidable Necessity of doing evil*? For the other branch seems so plausible that few of them will stick to subscribe to it. But for this branch, who appears to make *Tilenus* his charge good?

1. *Zanchy.* We grant that by this ordi-
nation

nation of God, the Reprobate are constrained by a necessity of sinning, and thereby of perishing also, and so constrained that they cannot choose but sin and perish. *De Nat. Dei, lib. 5, c. 2. de Reprob. q. 2. and soon after,* We doubt not therefore to acknowledge, that there is incumbent upon the Reprobate by their immutable Reprobation, a necessity of sinning, and that unto death, without repentance, and for that of suffering eternall pains.

2. *Piscator*, when *Vorstius* urgeth him, how unworthy the Majesty of God it is, to make an absolute Decree, whereby a man should be destinated to a necessity of sinning: *To this he answers*; Indeed humane Reason judgeth so: but the word of God saith otherwise. *And again*; These sayings are not therefore false and blasphemous, because humane reason is offended with them. *Ad Amic. Coll. Vorstii. Nat. 6. & 8. mihi pag. 157. & Resp. ad Duplic. Vorstii par. 1. pag. 223.* When God does *necessitate* man to sin, that he may punish him for sin, he doth justly, because he hath power to govern man as he will. *& Resp. ad Apologet. Bertii. pag. 144.* All things are done by the Decree of God, therefore all things are done of necessity. For whatsoever God hath decreed, that comes to passe necessarily, because it cannot not come

to passe. And therefore *Judas* betrayed *Christ* necessarily, nor could his will to betray be changed in him; because he betrayed *Christ* by the determinate counsell and fore-decree of God. Also that willing of *Judas* was the work of God, in as much as it was moved of God; for by him we live, move, and have our being.

3. *Fred. Broukerns'*, (saith) All things come to passe by an infallible, and an inevitable necessity. *Antidot. fol. 50.*

4. *Sturmius*. Upon the privation of Grace there follows a twofold necessity, one of sinning, another of perishing. For the Reprobate being destitute of Gods grate, and left to their own nature, as they cannot but sin, so they cannot but perish: unto which double necessity the reprobates are predestinated. *De Prades. Thes. 22.*

That this unavoidable necessity to do, or not to do good or evill, is (according to the Doctrine of the Calvinists) from Gods eternall pradesination, and effectuall secret decree, appears sufficiently by the Testimonies already alledged, to which I will adde but two or three.

1. *Nicasius Vander Shure*. The end for which God doth elect and reprobate, in respect

spect of man, is, that the elect might be saved, the reprobate damned: but every one according to the means which God hath likewise predestinated, that they might walk in them, the elect in faith and good works, and the reprobate in unbelief and evill works. pag. 20.

2. *Scurmius*. Hence it therefore followeth, that the elect are diligent in all good works: because they are no lesse predestinated unto the means then unto the end. But the reprobate omit all care of doing good, because they are rejected from this grace of the meanes, no lesse then from the end it self. *De Predest. in explic. Thes. 1.*

From this *unavoidable Necessity* &c. some of the *Calvinists* have drawn these *Corollaries* (which they maintain to follow by undeniable Consequence from that Doctrine; viz.)

1. That man can do no more good then he doth; Omit no more evill then he omitteth.

Piscator. Although God simply and precisely wills not that man should do any more good then he doth, or that he should omit any more evill then he omitteth, yet he cannot therefore be reprov'd of envy, or iniquity, or of any other vice. *Ad amicam Duplicationem Vorstii. pag. 177.*

And

And because this is a very great temptation and encouragement to carelesnesse; therefore he could not for shame but insert this much by way of caution. (pag. 176.) Although it be manifest to us, in the generall and indefinitely, or at least it may be manifest to us by Gods word, that we can neither do more good then we do, nor omit more evill then we do omit; because God hath precisely decreed from all eternity, that both shall so come to passe; yet because 'tis not manifest to us *in specie*, definitely and in speciall manner, how much God hath decreed, that we should doe or omit, we cannot be justly accounted foolish if we do perpetually endeavour, to do more good then we do, and likewise to omit more evill then we omit. And Pag. 228. Although it be *Fatally* appointed, when, and how, and how much every one of us ought to practise piety, or not to practise it, yet the daily meditation of Gods precepts is not undertaken in vaine.

And to second *Piscator* in this opinion, *Maccovius* doth most fiercely maintain it in a Disputation of nine or ten pages long. *Col. leg. Dispnt. Miscel. Quæst. Disp. 2. (mibi) a pag. 410, usque ad 419.* And whether the contagion of this opinion had not laid hold upon some of the Synod, we shall examine hereafter.

A Second Corollary, drawn by others from that *Unavoidable Necessity* fore-mentioned, is this :

That all zeale and endeavour after Salvation, before the Gift of faith, and Spirit of Renovation conferred upon us, is of no effect.

So faith

Dontclock. We conclude therefore, that all the care, study and diligence, which men can use to promote their salvation is vain and to no purpose, rather hurtfull then profitable, before faith and the spirit of renovation. But after faith and conversion they are clearly necessary and profitable. *Adversus Castell. p. 171.* Note here by the way, that his opinion is, That Faith and the Spirit of Renovation are never given to the *Non-Elect*. The Reprobates are not called effectually ; whence it comes to passe, that they can neither convert themselves nor believe. *In Dialogo super Translatis Thes. Gomari & Armini : quatern. C.*

The IV. Article of *Tilenus*.

That God to save his Elect from the corrupt Mass, doth beget faith in them by a power equall to that, whereby he created the world, and raised up the dead, insomuch that such unto whom he gives that Grace, cannot reject

ject it ; and the rest being Reprobate cannot accept of it, &c.

How doth this Article come off with M. Baxter? He tells *Tilenus* [you wrong them in feigning them simply to say, that those to whom God gives grace cannot reject it.] Because M. Baxter is grown so Gentle, I shall (for his satisfaction) acquaint him out of what Poets *Tilenus* borrowed this Fiction.

1. *Calvin*. God moves the will, not after that manner, as hath been believed and delivered for many ages, that it should be at our choice to obey or resist the motion. But efficaciously effecting it. Therefore that so often repeated by *Chrysostome* is to be rejected. *Whom he draws, he draws being Willing* : whereby he insinuates, that God reaching forth his hand, doth expect whether we will make use of his assistance. *Instit. lib. 2. c. 3, Sect. 10.*

Geselius, Man is regenerated, and renewed by the omnipotent power of God, creating him anew. *In Specim. cap. 4. fol. 17. & fol. 73.*

They who are called unto salvation, outwardly, and inwardly, according to Gods purpose, they cannot but believe in Christ, and convert themselves ; that is, this calling worketh

worketh irresistibly and invincibly, not onely upon their understanding and affections, but also upon their will.

3. *Smoutius*. We will never say, that God determined to save believers onely by a gentle suasion, and traction, agreeable to their wils: much lesse will we deny, that he draws them by an omnipotent operation, which they neither will, nor can, nor can will to resist. *Concord. p. 9. Prefat.*

4. *Contra-Remonstrantes*. As no man is able to hinder his own birth, or his resurrection from the dead: So no man is able to hinder the working of Gods Grace, when he will regenerate, and raise him up from the spirituall death. *Collat. Hag. pag. 207.*

5. *Dontclock*. We determine the Grace of the Holy Spirit to be such an efficacious cooperation, that men, in whom God is pleased to work it, cannot resist it. For it is as a spirituall regeneration, 'tis the renovation of the understanding, will, and all humane powers, 'tis as a spirituall raising from the dead, by which is taken away whatsoever, in man, is able to resist the Holy Spirit, or hinder it, that it should not, in its time, work conversion and faith in the Elect: So that it depend's not at all on the will of man, but onely on the will and power of God. *Ad scriptum cujusdam Anonymi. lit. B. 1, versa.*

6. *D. Damman.* God worketh effectually in none but in the Elect, and therefore Grace is rightly said to be irresistible. *Consensus.* pag. 82.

7. *Triglandius.* They that are converted cannot hinder the taking away of their resistance. *Apolog.* 274.

8. *Gomarus, a Creabiliarian Synodist:* Whether is this Grace conferred by an irresistible and efficacious operation of God, so that the will of him who is regenerated hath no ability to resist it, as 'tis said 2 *Chron.* 20. 6. In thy hand is strength and power, and there is none that can resist thee? *I do believe it, and professe that it is so.* *In sua Declaratione.* pag. 20.

For the honour of the Synod *Johannes Bogermannus*, their President, shall have the casting voice in this particular. *Grotius* citing *S. Chrysostome*, εἰ γὰρ χάρις. If it be grace, may some say, why are we not all saved? Because ye will not. For Grace though it be Grace, saves none but the *willing*, not such as do daily strive against it. And upon that of *S. John*. None can come to me except the Father draw him. In the word ἐλῦσι, draweth, is denoted *Help*, saith He, (Βοῦθειαν), nay δυνάμιν, saith *Bogerman*, & quidem ὑπερβαλὴν τῆς δυναμείως, that exceeding power, whereby he causeth light to shine out of darkness.

ness. *Ad Script. H. Grotii*, part. 2. *Annot. Not. 87.* (mihi) pag. 147.

And thus I hope, the Reader will be satisfied touching the matter of *Fiction*, impuzed to *Tilenus* by M. *Baxter*. But the severer part of M. *Baxters* cenlure is yet behind, touching the other branch of this Article ; For here he tells *Tilenus* roundly, *You slanderously say, that the Synod saith, the Reprobates cannot accept it.* I am glad to find M. *Baxter* let fall this expression ; because I hope, I may conclude from hence, that, in his opinion, this Doctrine is erroneous, and of evill consequence. But if any of the *Adherents* of the Synod professe themselves to be of this judgement, *Tilenus* is like to overthrow M. *Baxter* upon the Action of *Slander*, what ever losse and dammages he recovers of him. Let us put it to a *Verdict* of a Jury of good men and true, whose Foreman shall be

Peter Martyr. The (divine) calling is extended unto some, that cannot be moved to a capacity to receive it, who are therefore said to be called, but not chosen. *In Append. loc. com. pag. 980.*

2. *Musculus.* As the Elect being called in their time, do believe, repent, are justified and saved

saved, neither can they fall from salvation: so the reprobate can neither obey Gods call, nor repent, nor believe, nor be justified, nor be saved. *Loc. com. de Reprob.* 472.

3. *Zanchy*. There follows Reprobation the deniall of grace, this is attended with sinne, and sinne with punishment, unto all which God hath preordained the Reprobates from all eternity. *Lib. de Nat. Dei. c. 2. de Prædest.* Wherefore it is rightly said, that the Reprobates are preordained and predestinated to a perpetuall destitution of grace. *ibid. pag. 721. in quarto.*

4. *Gomarus*. The Reprobates cannot believe; for faith is proper to the Elect. *Disput. (1604) de Præd. thes. 32.*

5. *Triglandius*. Unbelief flowes from Reprobation. For the Reprobates cannot attain to faith by Nature; and God hath not decreed to give them faith. *Defens. pag. 140.*

6. Lastly, *D. Damman*. We grant that the Non-Elect, neither do, nor can believe, nor persevere in the faith. *De persever. pag. 86. Item in Concord. Remonstr. pag. 44.* Unbelief flowes from Reprobation; for the Reprobates cannot attain unto faith by nature, and God hath not decreed to give them faith.

The first Article of *Tilenus*.

That such as have once received that Grace by Faith, can never fall from it finally, or totally, notwithstanding the most enormous sins they can commit. How doth M. Baxter resent this Article? Why, 'tis feigned, and (*Tilenus*) his own abusive language. One would think by these expressions, that the man did disclaim the Doctrine. But alas! 'tis onely a copy of his countenance (as shall appere afterwards;) for the *Calvinists* do constantly maintain, *Such as have once received that Grace, can never fall from it, finally or totally; Witnesse,*

1. *Calvin*. As the Spirit is never extinguished, so likewise 'tis impossible that faith, which he hath once imprinted upon the hearts of the Godly, should be lost and perish. *In Comment. in Mat. 13 20. & in Comment. ad Hebr. 6. 5.* The Elect are out of danger of deadly sin.

2. *Donteclock*. The Elect cannot finally fall from faith. *Instit. de Prædest. pag. 101.*

3. *Mehnius*. Justifying faith can never be lost, becaule it is peremptorily given to the Faithfull, *in perpetuum.* *In Anchor: Animarum pag. 107,*

4. *Wbi-*

4. *Whitaker.* This is that justifying faith with its necessary fruits which we maintain, that we can never wholly lose. *In cygn. Cant.* 20.

5. *Piscator.* It is impossible true believers should fall from the faith, the Decree and federall promise of God withstanding it. *In Resp. ad Duplic. Vorstii. pag. 246. & pag. 326.* The naturall infirmity of the flesh, whereby they may lose faith, is so restrained and hindered by the absolute and effectuall decree of God, that it cannot break forth into act. *Et pag. 238.* There is a *fatal* necessity of the perseverance of the faithfull, because it depends upon Gods absolute Decree.

6. *Contra-Remonstrantes.* They who have once believed, have no need to feare perdition. *In Collat. Hagi. p. 32.*

7. *Gomarus.* They who have received the gifts of faith and charity, — though in respect of their humane frailty 'tis possible they may totally lose them, yet in respect of the will of God, and his gracious Conservation by his Spirit, 'tis impossible. *In Declar. sententiae suae. pag. 33.*

8. *D. Damman.* The Elect can never fall totally nor finally. *De Persever. pag. 169. & pag. 27.* We know though the Spirit may be grieved in the faithfull, yet can he not be totally excused or quenched.

9, *Thyſius*. But what is this to the Elect, who though they do fall, yet they cannot but be renewed? *Ad Sum. Baron, pag. 73.*

And because M. Baxter calls that addition [notwithstanding the most enormous sins they can commit] a perverse insinuation ; Behold : the Authors of it are

1 *Contra-Remonstrants*. It is not true, that they who may fall into grievous sinnes, and commit the works of the flesh, may fall wholly from the faith. *In Coll. Hag. in 5. Artic.*

2. *Zancky*. Though by their grievous sins they may trouble the spirit, and weaken faith: yet the Spirit doth not wholly depart from them, nor is faith wholly extinguished. *L. Miscel. in depuls. Calum. pag. 305.*

3. *Rennercherus*. Those whom God hath once received into favour, their sin and guilt being abolished, them he preserves in his grace as just persons, so that they cannot fall from grace and perish through any sins, because they are and remain pardoned in them. *In Catena. cap. 27.*

4. *Piscator*. The tenth head of Doctrine objected to our Divines is, That the Regenerate cannot lose their faith through any heinous sins. But this is the Doctrine that

John teacheth. Contra Schaff. pag. 12.

5. *Melmins.* The sonnes of God though they fall into all the sins that *Solomon* committed, they are alwayes converted before the day of death. *In Anchor. Anim. p. 125.*

6. *Perkins.* The foundation of our salvation is laid in the eternall Election of God, so that a thousand sins, yea, the sins of the whole world, and all the Devils that are in hell, can never make void God's election. It may come to passe, that sins may harden our hearts, and weaken our faith, and grieve the Spirit of God in us, but they cannot take away faith, nor quite excuse the Holy Spirit. God doth not condemne any man for sinne, whom he hath adopted into the number of his children in Christ Jesus. *In dialogo de statu homin. pag 44.*

7. *D. Dammar.* The Regenerate heaping up many sins cannot proceed so far, as to excuse the Spirit of grace utterly through an universall Apostasie. *Et mox;* Because this seed of God cannot be ejected but onely by sinne, therefore the Regenerate cannot eject it. *De perseverant. pag. 33. C^o pag. 20.* If none can pluck them out of Christ or his fathers hands; therefore not the Devill nor sin. *And pag. 128.* The Regenerate when he sins against conscience, he retains so much grace, and hath so much of Gods favour, that he cannot but rise again.

again. *Item pag. 193.* To the objection of Bertius : It follows, that if the Elect cannot die in mortall sins, then if they alwayes go on in mortall sin, they shall never die. To this Doctor Damman answers, I grant it. But the question is whether the Elect can alwayes goe on in sinne: and *pag. 144.* The decree of Election doth imprint upon man and his affections an inevitable necessity both of believing, and persevering : and therefore we think the righteous do alwayes persevere, and cannot but persevere. *pag. 146.* and therefore he concludes, they need not consult about their perseverance ; nor feare falling from grace, *pag. 123.*

Thus we see the matter of fact is made evident throughout every one of the Five Articles, and I hope this is more then abundantly sufficient to clear Tilens from the guilt of the forgery, unworthy falsification, and perverse insinuations, which M. Baxter hath laid to his charge. But Master Baxter will be ready to object ; you know that the Synod of Dort owneth none of these: and it is that Synod that is the Test of the Calvinists Anti-Arminianisme. How far the Synod owns these Doctrines we shall examine anon. In the interim M. Baxter must not think to escape by telling us, That Synod is the Test of the Calvinists Anti-Arminianism;

In Prefat. Sect. 5.

For that is not in question. Every one may observe, that the Project which that Synod did drive at and carried on was, to cry down the *Arminian Cause and Party*; and in this the

† *Adeo facile cœunt, qui in fatalitatem absolutam tantū consentiunt. An Deus ex parte una statuatur insipiens, ex altera injustus, susque deque habent: Salvo tantum fato, Syncretismus Orthodoxus constat. Hoc qui non admittit, etiamsi non nisi verissima dicat, in spongiam incumbat, & ex albo Orthodoxorum deleatur, necesse est: Absolutum Decretum, id est, fatum, tessera est, ex qua dignoscitur, an quis sit Orthodoxus, etiamsi id dicat, unde necessario consequitur, Deum esse insipientem stultum, injustum, Tyranno quovis crudeliorum, peccati Authorem. & si quæ alia ejus generis blasphemia sunt. Exam. Cens. p. 63. b. sive Apol. pro Confes. Remonstrant.*

^a Act. Synod. ed. in fol. 1. part. p. 203. m.

^b Apolog. pro Confes. Remonstr. p. 64. 65.

Synodists agreed together. † *Supralapsarians* of all sorts, as well as *Sublapsarians*, conspired in this. But it is the *Test* of their *Calvinisme* that we are to bring them to; And where shall we find such a *Test*, as will secure us of the sincerity of these mens judgements? *Calvin* himself is not such a *Test*; He sometimes personates the *Sublapsarian*, as the Synod of *Dort*^a hath dress'd him up; Otherwhiles he Acts the part of a *Supralapsarian*, as he is brought upon the stage by the *Remonstrants*:
^b And *Beza* treads in the very footsteps of his Master in this Art of double dealing, as will plainly appeare to any that

that shall (for his satisfaction) consult the *Remonstrants* Apology cited in the Margin. Shall we take the Synod of *Dort*, upon M. Baxter's bare word, for such a *Test*? he that would not be deceived must learn to distrust. Indeed it appears that there was a great deal of wash and *Fucus*, of daubing and paintry used, at the drawing up the *Canons* touching the severall *Articles*, to make them look of the same complexion: but if we examine the *Doctors*, as *Daniel* did his *Elders* apart, we shall finde their opinions to stand at push o' pike one against another. For instance. If you would inquire, Whether the *Election* be necessarily made out of the *Corrupt* Masse, some of those *Divines* will tell you it is, and some, as positively; affirm it is not.

That the Decree of *Election* is of certain men, out of mankind fallen into sin and lost, is collected out of *Rom. 9. 15, 16. I will have mercy upon whom I will have mercy*, and verse 23. *The vessels of mercy prepared unto glory*, and verse 22. the *Reprobates* are called vessels of wrath. But the wrath of God towards

Deus bone! Vidimus atque experiundo didicimus, quanta illi arte, quanto studio sententiam suam incrustare, tegere ac celare semper conati fuerint, hodieque ad huc conentur. Vix credo humanam industriam comminisci plura posse, quam commentum sunt illi mortales, ut sententia ipsorum, a sententia Supralapsariorum differre non videretur. ibid.

men doth presuppose their sin. *Rom. 1. 18*. The wrath of God is revealed from heaven, against the ungodlinesse and unrighteousnesse of men. Also *Eph. 1.*, we are said to be elected in Christ, that we might be holy. Also, we are said to be predestinated unto the adoption of children by Jesus Christ; which cannot be said but with respect to sin. The *Belgick Professors. Act. Synod. Dort. Part. 3. pag. 4.*

And the Divines of *Zeeland*, *ibid.* pag. 43. That Election is made out of mankind fallen, is proved out of *Rom. 9. 15, 16.* where the purpose of Election is called, *Having mercy*, and *vers. 23.* the Elect are called vessels of Mercy. Now mercy supposeth misery; *Rom. 11. 32.* God hath shut up all in unbelief, that he might have mercy upon all: and *2 Tim. 1. 9.* He hath called us according to his purpose and grace &c. That mercy given to us in Christ doth presuppose sin, and shew us the remedy of it.

But the Deputies of the Synod of *South Holland* are of another judgement, *ibid.* pag. 34. f. Whether in his election God considered man as fallen, or not fallen, they think it not necessary to determine, so that it be concluded, that God considered all men in a like state in his election; that the Elect were no better then the Non-elect, whether in themselves

selves, or in Gods gracious estimation. And

Gomarus is most positive in this opinion; and therefore he profess in the open Synod, that he could not approve of the judgement of the foure *Belgick* Professors, concerning the object of Predestination; because he thought God did consider man as not slain, in his predestination of him. *Ut supra in Sess. 107. part. 1.* Whereupon he set down his own judgement apart by it self; wherein he makes mankind simply considered the object of the Decree. *part. 3. pag. 21.*

II. If you inquire whether Christ be the foundation of Election; you will finde them divided in their judgement here too. The *Drent* Divines say, that Christ is the foundation of Election, not as he is God, nor as he is man, but as he is God-man, our head and eternall Redeemer, by whom we are saved: because he, by his merit, hath procured the grace of God for us, and by his Spirit he effecteth faith in us. *Eph. 1. 4, 5, 6. Art. Syn. Dord. part. 3. pag. 80. f. Thes. 8.* And the *Hassien* Divines to the same purpose, *ibid. part. 2. pag. 25.*

But *Pet. Molin.* saith otherwise, *ibid. part. 1. pag. 290. m.*

Christ as he is man and the mediator, he is
D 4 head

head of the elect, but not the cause of election; seeing he himself as he is man is elect. He is the meritorious cause of our salvation, and our Ransome. But of two alike sinfull, he is not the cause why the one is preferred before the other. The Cause is to be sought in Gods beneplaciture and free love, which in order goes before the intercession of the Son. For the Father sent the Son and gave him to be the Redeemer. *This is his Answer to that Question, [whether Christ be the Foundation of Election?]* which is negative.

III. If you inquire, whether the elect be beloved out of Christ; they are at odds here too, for some of them say,

When we affirme that the love of the Father whereby he chose us, goes in order before the intercession of the Son, our meaning is not, that the elect are beloved of God, out of Christ; For though the love of the Father went before the sending of his Son, yet he never loved us but in consideration of his Son, neither would he ever confer any benefit upon the elect, but in and through his Son. *Pet. Molin. ubi supra.*

Yet the Synod rejects it as an error in them, who teach, that *Christ neither could nor ought*

ought to die for those, whom God dearly loved, and chose unto eternall life, seeing such stood in no need of Christs death. Cap. 2. Rejett. 7. pag. 253. part. 1. Art. Syn. Dord.

IV. If you inquire, whether *Reprobation* hath respect, onely; or not at all, to the fall of *Man-kinde*; They run division likewise upon this Article; for some of them say, it hath, and others as confidently as erre that it hath not.

Strandus Libbertus saith; We do not teach that God by his absolute will and decret, without any respect to sin, hath ordained any to damnation. But we say, God would declare his iustice in the damnation of the *Reprobate*; and therefore he would not appoint any to damnation but for sin. Art. Syn. Dord. pars 3. pag. 14.

And the *Divines of Great Britaine* say, *Reprobation* or *Non-election* is Gods eternall decree, whereby, for his own most free good pleasure, he determined not to have mercy upon some persons *salv* in *Adam*, so farre forth, as to deliver them effectually, from the state of misery, by *Christ*, and bring them infallibly unto blessednesse. *De Reprob. Thef.* 3. pag. 11. part. 2.

But *Gomarus* saith, God had no respect at all to sin, as going before it, in the Decree of

Reprobation. For, *saitb He*, Peremptory Reprobation is the Decree of God, whereby, for his own most free pleasure, to the declaration of his avenging justice, he determined to give neither grace nor glory to certain men, out of universall mankind, but to suffer them freely to *fall* into sin, and to leave them in their sins, and at last justly to condemn them for their finnes. *ibid. part. 3. pag. 24. Thef. 2.* And their Deputies of the Synod of *South-Holland* to the same sense, making mankind in generall, not considered as fallen, and in the corrupt masse, the object of the Decree of Election and Reprobation. *ibid. pag. 35. p.*

V. If you inquire concerning the Act of Reprobation; whether it be Negative onely, or Negative and Affirmative also; The Synodists are not all of one minde in this point neither.

For the *Hassien Divines* say, The Divines of the Reformed Churches do think, we must accurately distinguish betwixt the two Acts of Reprobation, whereof one is negative, *viz.* The purpose of God not to have mercy, or preterition: The other affirmative, *viz.* his purpose to damn, or ordination to destruction as a just punishment. *Act. Syno Dor. pag. 33. part. 2.*

And the Churches of *Wedderav.* There are

two acts of Reprobation; Preterition, or Non-election, and Damnation, or preparation of punishment. *ibid.* pag. 40. *Theſ.* 2. *item* pag. 45. *th.* 2.

But the Divines of Great Britain were of another opinion. For they say, The proper acts of reprobation as it is opposed to election, we think to be no other, then the deni- all of the same glory and the same grace, which are prepared for the children of God in election. And in the Decree of election, are prepared, for them, Glory and effectual Grace, and with that intention, that it should be effectual: that is, that by such grace, they may be brought, infallibly, to the said Glory. That such Grace and Glory is prepared for the Reprobates, we deny. *ibid.* pag. 11.

a. m

These differences we observe amongst them in matters that relate to *Tilenus* his first Article. So in reference to the *Second* Article; If you inquire,

I. Whether Christ hath dyed for *All*, or onely for the *Elect*; you will find them (what- ever they seem to say in the full Synod) accord- ing to their Chamber Practice, to contradict one another; For the Divines of Great Bri- tain do determine, That,

God, pitying mankind, hath sent his Son; who gave himself a price of Redemption. (or
a Ran-

a Ransome) for the sins of the whole world. *Acta Syn. Dor. pag. 78. Thes. 3. part. 2.*

Martinus giving in his *Suffrage*, upon this Article, doth resolve thus. There is a certain *Philantrophy* of God, whereby he loves all mankind fa'n, and seriously would have them all to be saved. *ibid. pag. 103. Thes. 1. & Th. 8.* If this Redemption be not supposed as a common benefit bestowed upon all: that indifferent and promiscuous preaching of the Gospel, committed to the Apostles, to be performed amongst All nations, will have no true foundation. (*Et thes. 9.*) And seeing we abhorre to say this; it is to be considered, how much they speak against most clear and known principles, who, at their pleasure, do plainly deny, that Christ died for all men. *Thes. 10.* Neither will it satisfie to propose such a sufficiency, as might be enough; but such as is altogether enough in God's and Christ's account. For otherwise the command and promise of the Gospel will be overthrown.

For (*Thes. 11.*) from a benefit, that is sufficient indeed, but not designed for me by a true intension, how can there be deduced a necessity of my believing it, to belong unto me? And *Thes. 26.* he gives the chief Reasons which induced him to be of this opinion, which are three.

1. That the Scriptures might be reconciled without wresting. a, That

2. That the Glory of Gods truth, mercy and justice, in the commands, promises and threatnings of the Gospell, might be preserved; lest by these God should be thought to will and do something otherwise then the words signifie.

3. That it may be manifest, that the blame of the destruction of the wicked may be in themselves, not in the defect of a remedy, by which they might be saved. Thus *Martinus* sent to the Synod from *Breme*, *Act. Syn. Dord. part. 2. pag. 104. &c.*

And *Ludovicus Crocius* another of the *Bremish* Divines, sets down his opinion somewhat to the same purpose, though not so well, or so fully (as *M. Baxter* doth intimate) See *ibid. pag. 117. Tit. 2. 3.*

But the Divines of the *Palatinate* were of another judgement; for they say; That the generall love of God to sinners is remarkable. But that Love is more excellent, which moved God to give his Son to save us from our sins. This is not generall but speciall, not common to all and every man, but proper to the elect. *ibid. pag. 83.*

And the Divines of *Geneva*, to the same purpose; Christ, out of the Fathers good pleasure merely, was destin'd and given to be Mediator and Head to a certain number of men, constituting his body Mysticall; by
Gods

Gods election. *Thef.* 1. pag. 100. & *Thef.* 2.

For these, Christ, who best understood his own office, would and decreed to die, and to adde the infinite price of his death, a singular and most effectual intention of his will.

And *Iselburg* saith, Christ died, or laid down his life, for all and every one of his elect sheep or Faithfull, and in their stead, and for their good onely. *Ibid.* pag. 111. *Thef.* 3.

And the Ministers of *Emden* say, Christ according to the intention, counsil and decree of his Father, died onely for the Elect. *Ibid.* pag. 119. q. 4.

The *Belgic* Professors say, If you consider the proper end, and the singular and saving efficacie of Christ's death, we affirm that, according to his Fathers and his own counsil, Jesus Christ died, not for the Reprobates and those that perish, but onely for the Elect, and those that do believe. *Act. Syn. Dor.* part. 3. pag. 88. f.

The Brethren of North-Holland say, The Scripture saith Christ died for All, that is, for All the Elect out of all sorts of men. *Ibid.* p. 107. & p. 108. They say, That of the Remonstrants is false, that the intention of the Father, delivering his Son to death, and of the Son in undergoing death, was, that by the same he might save all and every one, though
through

through the fault of many of them the matter happens otherwise.

The Brethren of *Zeeland* offer these Arguments (such as they are) against Christ's death for all, *ibid. pag. 112. Thes. 2. & 3.* If Christ paid a price of Redemption for all and every man, then All and every one ought to be saved, and none to perish.

But this is false &c.

If reconciliation with God, and remission of sins be impetrated for all and every man, then the word of reconciliation is also to be preached to all and every one. But the Consequent is false. *Ergo.*

The Deputies of the Synod of *Groningen* say, we do believe, that according to the Father's intention, delivering his Son to death, and the Son's, in suffering it, reconciliation with God and remission of sins is obtained onely for the elect. *Ibid. p. 138.*

The Deputies of the Synod of *Galle-Beleis* say, That according to the Scripture, Christ really died for none, but believers. And the will of the Father in sending his Son, and of the Son in dying, was no other. *Pag. 151. Thes. 2.*

The Deputies of the Synod of *Gelderland*, shall conclude this part of the contradiction; and the Reader shall have their very Syllogismes, that he may learn *Logick* with his Divinity.

Who.

Whosoever God calls to salvation, purchased by the death of Christ, for them Christ died. But God calls not every man to salvation, purchased by the death of Christ. Therefore Christ dyed not for all.

Whomsoever God commands to believe in Christ crucified, for them Christ dyed. God does not command every man to believe in Christ crucified. *Ergo. ibid. pag. 93.*

II. If we inquire whether the *Impetration* of Reconciliation be to be separated from the *Application* of it, we find them at Boy's play, at Heads and Hollies, here too; for some are for the *Affirmative*; as

Marinius. That external Calling doth necessarily require, as going before it, these things; the promise and sending of the Son, and the paying of a Ransome to take away sin, and God so appeased, that he requires no other sacrifice of any man for sin, being content with that most full one (of Christ's;) and that there be no need of any other merit, or satisfaction, for mans reconciliation, so that (which ought to be done in all remedies) there be an application of the medicine. *Act. Syn. Dord. part. 2. p. 104. Thes. 7. & thes. 23.* Christ hath merited for all Gods favour, to be really obtained, if they do believe, and so by Gods favour righteousness and life. (and *Thes. 24.*) This his favour God commonly declareth

declareth by his Gospel : which notwithstanding (because he keeps the merits of his Son in his own power, as being given and propounded, not by us, but by himselfe) he takes order it shall be published, to whom he pleases, and especially by that means it is effectually, in whom, when, and how far he pleases : & *Thef.* 25. Hence it is manifest, that the merit or impetration, and the application, are and are not, of an equall latitude, in a diverse respect.

Ludovicus Crocius is of the same judgement too. *Vid. ibid. pag. 117. Thef. 2, 3, 4.*

But these two great lights of the Church of *Brome* (as far as I can observe, for the present) are eclipsed by the *Negative Suffrages* of all the rest of that Synod. But first let us heare the judgement of *Peter Moulin*, inserted amongst the Acts of the Synod, *Part. 1. pag. 292.*

The *Sectaries*, saith *He*, pretend, that Christ by his death, hath impetrated reconciliation and remission of sins for all and every man : which is prest with so many Inconveniencies, saith *He*, and draws so many wicked absurdities after it, that it is a wonder, they can strive against it. *Et paulo post.*

God is manifestly illuded by this Doctrine: and after, Thus God is not onely illuded, but
He

He himself is feigned to illude mankind. And, in short, he concludes, that this *impetration* (as distinguished from the *Application*) is *vain* and *ridiculous*.

The Divines of the *Palatinate* say, That, it is an evident error in the *Remonstrants*, that they do divide and sever the *impetration*, and *application* of the benefits of Christ, according to severall objects: and not judge them to be applyed to all those for whom they are impetrated. *Act. Syn. Dord. part. 2. pag. 87.* To the same purpose, the *Helvetians*, *pag. 94. thes. 3.* and they in the Name of the Churches of *Wedderav. pag. 97. thes. 2.* So the Divines of *Geneva, pag. 103. thes. 7, 8.* And *Iselburg* contradicts his brethren before mentioned; for he saith, *Whomsoever Christ hath reconciled to his Father by his death, to all them and to them onely, he doth apply, truly, certainly and absolutely, that impetrated reconciliation with God, and the remission of all their sins, ibid. pag. 113. thes. 3.* See also *Theis. 4, 6, 7, 8.* So the Ministers of *Embsden. pag. 119. quast. 5.* And amongst the *Provinciall* Divines, see to this sense *pag. 105. p. 109. m. 113. m. &c. 134, 135, 137. f. 140. Theis. 3, 4. 145. p. p. 151. Theis. 3. (Part. 3.) in folio.*

III. If you inquire of those Divines whether all that heare the Holy Gospel be commanded

manded to believe in Christ, or no; they are not agreed in this, (which is one of the chief) *fundamental* Articles; They are *yea* and *nay* here too.

For the Synod saith, (*Cap. 2. Art. 5.*) It is the promise of the Gospel, That whosoever believes in Christ Crucified, should not perish, but have life everlasting: which promise together with the injunction of repentance and faith, ought promiscuously and without distinction, to be declared and published to all men and people, to whom God in his good pleasure sends the Gospel. *Act. Syn. Dord. part. 1. pag. 252.*

But *P. Moulin* was of another judgement (*ibid. 294.*) The Sectaries, saith he, are alwayes up with this Argument; What all are bound to believe, is true. But that Christ dyed for them, all are bound to believe. Therefore, it is true: The *Minor* of the Syllogisme is false; saith *D. Moulin*.

And some of those, who subscribed the Former Article, have declared themselves of another judgement in their single Suffrages. As the Deputies of the Synod of *Gelderland*, who argue thus, Whomsoever God commands to believe in Christ crucified, for them Christ dyed.

God doth not command every man to believe in Christ Crucified. Therefore Christ died

dyed not for every man. They have somewhat a better *Syllogisme* following, but the same doctrine still, in these words; They onely whom Christ calls unto him, they onely are commanded to come unto him, that is, to be-

lieve in him. Christ calls unto him onely the thirsty, the labouring, burdened, such as acknowledge their own blindnesse, want and nakednesse. Therefore

and *after* Hereupon we do not command all promiscuously to believe in Christ: though we presse this also, that they cannot enter into life eternall, nor be delivered from sin, the wrath of God and damnation, but through Christ onely.

Again, in Questions relating to the *third* and *fourth* Articles, you will be as far to seek, if you have recourse to their judgement for a Resolution. For herein they cannot agree upon a *verdict*, how ever they made a shift to shuffle up their *Cavens* and *Rejections*. For inquire of them, whether *the unregenerate have power to understand the sense of Holy Scripture?* The Divines of Great Britain do affirm it; To certain of the Non-Elect there is granted a kind of supernaturall illumination, by vertue whereof they may understand the contents of Gods word to be true, and yield an unfeigned

AB. Synod.
Dort. part.
3. pag. 93.
f. 6. pag.
200. a. m.

AB. s. v.
part. 2. pag.
188.

feigned assent unto them. *De 5. Artic. Thes.*
 1. And the Divines of *Drent* say, That man
 faln, by nature though corrupt, can hear the
 word of God, understand, believe it to be
 true, and in some measure be affected with it.
 To which purpose *Paul* treats in the first and
 second Chapters to the *Romans*. And this al-
 so appears from hence, in that the Devils
 themselves who are faln, more foully then
 man, and wholly destitute of Gods grace, yet
 can do these things. *Luk 14. 13. Act. 16. 17.*
Jam. 2. 19. We therefore grant,
 in a sound sense, what the Re- *AB. Synod.*
 monstrants say, that by the *Dord. part.*
 strength of freewill men may at- *3. pag. 211.*
 tentively hear and read the Gospel revealed. *f.*

But the judgement of the Brethren of
North-Holland is otherwise; for they say,
 That the blindness of mans mind in spirituall
 matters is so great, that although the Gospel
 be preached to him, yet without the inter-
 nall illumination of the Holy Spirit, he can-
 not understand the sense of Scri-
 pture, necessary to be known, be- *Ibid. pag.*
 lieved, hoped in, and practised. *175. & p.*
170. m.

And the Deputies of *Over-Iffel*
 say, The understanding being blind, by its
 naturall power, without some other, and that
 a supernaturall or spirituall light, it can by
 no means comprehend the good that is re-
Ibid. pag. 195. V. 169. vealed

vealed by the Gospell. And the Deputies of the Synod of *Groning* do affirm, That an unregenerate man, that is, considered in the fall, hath nothing in him, whereby he is able to dispose himself unto supernaturall good. The Holy Ghost doth expressly deny, that man, by the light and gifts of nature

Ibid. p. 206, remaining in him, may be raised

Ibid. p. 219. to the true knowledge of God.

To the same purpose do the Deputies of the Synod of *Gallo-Belgia* expresse themselves; In the state of sin, say they, the naturall man is blinde; and perceiveth not the things of the Spirit of God; and that not onely because he is unable to find them out before their Revelation; but also because after they are revealed to him, he cannot savingly understand, or yield assent unto them, without the internall illumination of the Holy Spirit and speciall grace.

Again if you inquire, whether the unregenerate be able to do any thing, that may conduce to their comfort in gaining assurance of their election and regeneration; The Synod doth at least imply it, in the *Chapter of Predestination Artic. 16.* where they say, That those, who do not as yet effectually perceive in themselves a lively faith, or a sure confidence of heart in Christ &c. such as these ought not to be cast down at the mention of

Repro

Reprobation, nor reckon themselves among the reprobate; but must diligently go forward in the use of those means, by which, God hath promised, that he will work these things in us, and ardently desire and humbly and reverently expect the good hour of more plentiful grace. If this doth not imply a power in them to doe so, as is here directed, they do but trifle to no purpose but to blind the Reader.

That they speak here of the unregenerate appears, 1. Because they propound the case of the Regenerate, in the infancy of their Regeneration, in the words following, and sure they would not be guilty of so grosse a Tautology, as to repeat the same thing twice in one Article. 2. Because if this doth not concerne the unregenerate, there is no light of hope in the Article, no not so much as for the Elect, that are yet in an unregenerate state; and surely they would not be so negligent as to omit provision for their encouragement unto duty, which therefore must needs be this, *they must use the means, &c.* And yet to assert that the unregenerate hath any such power, this is rejected as an error, that had troubled the Churches, &c. For that an unregenerate man is not properly, nor totally dead in sins, nor destitute of all strength tending to spirituall good, but that he is able to hunger and
thirst

thirst after righteousness; or everlasting life, &c. This they reject. *Chap. 3. §. 4. Re-ject. 4.*

Again, if you inquire, whether a man can do more good then he doth, or omit more evill then he omitteth; The *British* Divines

As. Synod. Dor. part. 2. pag. 135.

ib. part. 3. pag. 164.

affirme he can, whether you understand it of the unregenerate, or of the regenerate. But the Deputies of the Synod of *Gelderland*, do deny it; for they Answer thus. *Per Gratiam Dei potest.* He may do it by the grace of God: for he can do all things through Christ that strengthens him. But without the grace of God he can do no such thing; and he that saith the contrary, He is injurious to the grace of God on one side, and on the other side he falls into plain Pelagianisme, as they say. Here observe, the question is propounded by them concerning the Regenerate, one in a state of Grace, and supposed to be under the influences of the divine assistance according to that state, whether such an one can do more good then he doth, or omit more evil then he omitteth. Now they do not answer directly and positively, that he can, but with this addition, *By the Grace of God*, he can do it; which is an insinuation of the negative, that he cannot without a further measure of
Grace

Grace superadded, to that ; wherein , being regenerated, He is upposed to stand , as was said before.

Again, if we have recourse to this Oracle at *Dort*, to be informed ; whether the New Covenant be made with all and every man , and consequently , whether the Promises of the Gospel be Generall ; Their Decisions are off and on here too ; *videtur quod sic* , and *probatur quod non* ; For example

The Divines of *Great Britain* do affirm, That there is an *Universall promiscuous Promise Evangelical* founded in the merit of *Christs death*. *De Art. Part. 2. pag. 2. Thes. 4. & Thes. 5.* They say, ^{79.} That according to this promise *salvation is offered unto all.*

And *Martinus* saith, That there is a common (or generall) love of God towards all mankind slain , and that God seriously would have all men to be saved. *De Art. 2. Thes. 1.* And accordingly, He saith, there is a promiscuous calling allotted to the Elect and Reprobate, *Thes. 2.* And a common execution (or exhibition) of Grace. *Thes. 6.* See the rest, cited out of him above , to the same purpose.

The *Belgick* Professors do affirm ; That it is not denyed by the Orthodox, but to whomsoever the Gospel is preached, the Ransome

of Christ, as such, is to be declared indifferently, and offered in Christs name, and that seriously, and according to the counsil of the Father, &c. *Act. Syn. Dord. par. 3. pag. 88 m.*

But all are not of this mind. For the Brethren of *Utrecht* say, The promises of the Gospel are universall, but not simply, as belonging to every one of all kinds, but to all and every believer and elect person. *Ibid. pag. 118. and 123.*

As concerning the new Covenant's being establisht with every man; we answer, that whether God could do it or no, we will not dispute: but that he would so establish it, we deny.

Of the same judgement are the Deputies of the Churches of *Frisland*. *Ibid. 130.* And the whole Synod reflects it as an error in them that teach, That all men are received into the state of reconciliation and grace of the Covenant, so that nobody shall be condemned for Originall sin, nor, in respect of it, be liable to death or damnation, but that all are acquitted and freed from the guilt of that sin. *Cap. 2. Reg. 5. pag. 253.*

Let us ask them another Question, *viz. Whether God wills seriously, that All men be saved?* Some say, yes; As

Mar-

Martinius, who saith, There is a common Love of God towards all mankinde being faine, whereby he would seriously have all men to be saved. *De Art. 2. Thef. 1.*

And the Divines of *Wedderau*; God in calling the Reprobate, wills their conversion and salvation seriously, with a will approving it, though not effecting it. *Ibid. pag. 152.*

Lubbertus saith, We do not teach, that God simply would not have all men to be converted and saved; neither do we teach that God feigneth, or would not seriously the conversion of all, or that he hath contradictory wills. But we teach that he seriously wills all mens conversion and salvation in respect of approbation and his rejoycing (in it.) *Act. Syn. Dor. par. 3. pag. 13. m.*

But the Divines of *Emdden*, on the contrary, say, Hence ariseth another question, Whether God according to his good pleasure, seriously wills that all men should be saved. The Remonstrants affirm it, every where. But we deny it. *Part. 2. pag. 74. Quæst. 13.*

The Deputies of the Synod of *Groning*, say, That generall will of God) desiring and intending the conversion and salvation of all, is the fiction of mans brain, and transformes God into an impotent man, who desires that all men should be saved, but is not able to effect it. *Ibid pag. 77. p. m.*

Shall we try these Divines with another question; *Whether the Reprobates be called unto salvation seriously, or no?*

Sibrand Lubbertus, is for the Affirmative; as was now alleadged; and so are the Synod in their Decrees, where they say, That, as many as are called by the Gospel, are called seriously. For God by his word doth seriously and most truly declare, what is acceptable to him, namely that those that are called, come unto him: and moreover doth seriously promise to all such, as come to him, and believe in him, rest for their soules, and life eternal. *Cap. 3. & 4. Art. 8.*

The *British* Divines say, Those whom God doth thus affect by his Spirit, using the means of his Word, those he doth truly and seriously call and invite to faith and conversion. *De. 3. & 4. Art. Th. 3. p. 128. & in explicat.* We must judge, by the nature of the benefit offered, and the cleare word of God, of those helps of grace, which are administred unto men, and not by the abuse and event: Seeing therefore, that the Gospel, according to its own nature, calls men to repentance and salvation, seeing the excitations of Divine grace tend the same way, we must conclude, that God doth nothing here feignedly. This is proved by those serious and patheticall *Beseechings*. *2 Cor. 5. 2. (19.)* We beseech you
in

in Christs stead, that ye would be reconciled unto God. *Exhortations.* 2 Cor. 6. 1. We exhort you not to receive the grace of God in vaine. *Expostulations.* Gal. 1 6. I wonder you are so soon removed from him that hath called you unto the grace of Christ. *Promises.* Apoc 3. 20. Behold, I stand at the doore and knock, if any man heare my voice and open the doore, I will come in unto him, &c.

But this Doctrine will not down with the Deputies of the Synod of Gelderland: we had their invincible *Syllogismes* before, whereof the *Minors* are these. 1. God calls not all men to salvation. 2. God doth not command every man to believe in Christ: 3. Christ calls unto him the thirsty &c. onely. But they deliver their mind more roundly, upon the third Article; For whereas the *Remonstrants* do argue, that these two things are very repugnant, That God would have a man to be saved, and yet should not give him what is necessary to enable him to convert and believe, (without which salvation is not to be had.) To this they Reply, That it seems no lesse repugnant to them, that God should call one to salvation, and yet not communicate salvation to him. Whence we conclude (say they) Seeing God does not give to all that are called that which is necessary, that they might

convert and believe (and he could give it if he would), therefore he would not communicate salvation unto all men , and therefore neither would he call unto salvation All, that are outwardly called : nay seeing God calls All to salvation, whom he calls ; therefore as many as are not called unto salvation, are not called of God ; that is to say , those , to whom he will not give, what is necessary for them, that they may convert and believe .
Et mox. And by this means we shall preserve the Dignity of the (Divine) Calling. *Act. Syn. Dord. part. 3. pag. 163.*

To this agrees the Declaration of the Judgment of the Deputies of Groningen ; The sound of Preaching doth promiscuously reach the ears of all men : but in effect it calls them onely whom God hath elected to eternall life. For Vocation doth properly belong to them by God's Ordination. *Ibid. pag. 208. p.*

May we take the confidence to examine their sweet *accord* in one thing more ; *Are any dispositions required unto Faith and Conversion, or not ?* What say those Divines to this *Probleme ?*

There are some externall works ordinarily required of men, before they be brought to the state of Regeneration or Conversion, which are wont sometimes to be freely done, some-

sometimes freely to be omitted of them; as, to go to Church, to heare the Word, and such like. This is the judgement of the *British Divines*. *Part. 2. pag. 128. Thes. 1. & Thes. 2.* They say, There are some internall effects, previous to Conversion or Regeneration, which are stirred up by the power of the Word and Spirit, in the hearts of such as are not yet justified; such are the knowledge of the Divine will, sense of Sin, fear of Pain, thinking of Deliverance, some hope of Pardon. And *pag. 131.* This Spirituall birth doth presuppose the soule to be stirred up by the Spirit, using the organ or instrument of the Word.

To the like purpose, do the Divines of the *Palatinate* deliver their Judgement, in this Point. 'Tis certain, they say, that some Acts of Sorrow, Contrition, Acknowledgement of sin, &c. do precede Faith and Conversion in a man that is to be regenerated; whiles by the Ministry of the Law and Gospel he is prepared to receive Grace. *Ibid. pag. 137.p.* And so the Divines of *Geneva*; The salutary sense and feeling of sin, joynd with a thirst after the remedy, a good hope, softnesse of heart, hatred of sin, and flying unto God, these are latent effects of the holy Spirit, preparing and drawing a man by little and little to the grace of Justification, and unto Regeneration. *Ibid. p. 155. Thes. 2.*

But with the *Hassian* Divines this is pure *Remonstrant* or *Arminian* Doctrine ; and therefore they reject this as *Heterodox* ; That a man in the state of sin, before Faith and the Spirit of Renovation, hath, or may have any zeale, care or study, to obtain Salvation ; and that he may heare God's word, be grieved for sin, desire saving grace, and the Spirit of Renovation ; and that this is most profitable and most necessary to the obtaining of Faith and the Spirit of Renovation, as the *Remonstrants* do expressly teach. Also, That a man in the state of sin, before his Regeneration and Vivification, hath the knowledge of his (Spirituall) death, grief and sorrow for it, desire of deliverance, hunger and thirst after life, likewise confession of sins, contrition, initiall fear, &c. as our Brethren the *Remonstrants*, speak at the Conference at the Hague. All this they reject. *Ibid.* p. 144. *Reject.* 6.

The Divines of *Emden* are of the same judgement. *Vid. ibid.* pag. 178. *Quaest.* 13.

Those of *Utrecht* say, The heart and affections of an unregenerate man are quite corrupt ; so that till he be regenerate, he cannot hunger after the salutary grace of God, and newnesse of life, nor desire deliverance from sin, nor beg the Spirit of Regeneration. *Part.* 3. pag. 184. *Thes.* 6.

The Deputies of the Synod of *Groningen*,
deliver

deliver themselves to the same sense too. *Ib.*
pag. 73. p.

But it is high time to explore the judgement of these Divines in some few points relating to the *Fifth* and *last* Article. Touching which, the first thing I shall propound for the Reader's satisfaction, shall be, *Whether Perseverance be a Condition of the Covenant, yea or no?* The Divines of the *Palatinate* ^a say, *That Perseverance is God's gift. But the Remonstrants are deceived and do deceive, in that they think Perseverance, being reckoned an effect of Election and a gift of God, cannot be a Condition of the Covenant, commanded by God, and to be performed freely by us: As if these were inconsistent and repugnant, being rather subordinate and very Consistentaneous. For God, who in the New Covenant prescribes the condition of Perseverance, to all the adult, that are in Covenant, and by that prescript requires it, doth not leave it suspended upon the strength of their free will, but doth effectually work and produce it in them.*

^a *Judic. de Art. quin- to inter Jud. Th. vester. p. 206. a. m.*

That it is a condition and under command, though it be the gift of God, is the acknowledgement of the ^b *Belgick Professors,*

^b *Judic. de 5. Art. inter Jud. Th. pro p. 221. a. m.*

^c Ibid. pag.

252. Tb. 2.

^d Ibid. 273.

Tb. 4.

³ All. Syn.

1. part. pag.

268. Tb. 1.

^f Ib. 2. part.

pag. 246. q.

3.

and of the Brethren of *Utrecht* e, and the Divines of *Dreid*. But this Doctrine is rejected by the whole Synod in their First Rejection e, upon the fifth head of Doctrine. And the Divines of *Embsen* f do determine thus, *Perseverantia non est Conditio N. P. id est, Perseverance is not a Condition of the New Covenant, pra-required to be performed by men, that the promise of the New Covenant may be sure: but it is the very gift of the New Covenant, which God hath promised to bestow freely upon his Elect.*

^g Ib. p. 201.

Tb. 2.

^h Ib. p. 226.

Tb. 2.

See to the like sense the Judgements of the Divines of *Great Brittain* g, and *Geneva* h.

2. Suppose we should propound this easie Question, *Whether Salvation or eternall life, be the reward of Faith, or onely the end of it?* This Question, one would think so clearly and peremptorily resolved in Scripture, that wise men could not disagree in the Solution of it; yet behold! here we have *pro*, and *con*, too. *Salus in Credentibus & Præmium est fidei* 2 Tim. 4. 8. & *Finis*. 1 Pet. 1. 8. So saith *Go-*

ⁱ All. Sy. 3.

part. pag.

21. f.

marus, the great *Supralapsarian* i. That is, Salvation in the Believers, is as well the reward of faith as the end of it. Yet the Deputies

of the Synod of Gelderland^k will not admit of this, *Uti gratia filii simus, &c.* That is, As we are made sonnes and obtain the right of the inheritance freely, so are we freely also put into the possession of that inheritance. Therefore it is ill said, that eternall life, as a reward, is decreed and given by God to those that fulfill the conditions which he hath prescribed. For to give life as a reward, upon the performance of a condition, upon which, that life was decreed, as a reward, (this) is to give life not altogether freely and of good pleasure, but of debt.

^k Ibid. pag. 30. p.

3. Let us inquire of them, Whether a Temporary faith be a true faith, or onely hypocritical? What do they resolve of this? The British Divines say 1, The Non-Elect may give an unfeigned assent to the Gospel. The seed which fell upon stony ground, Luk. 8. 13. doth denote those hearers which believe for a time, that is, which assent to the Divine Revelations, especially to the Evangelicall Covenant: And that this Assent was unfeigned is evident, in that the Word was received with joy. Simon Magus, Act. 8. 13. believed Philip evangelizing the things that appertained unto the Kingdome of God, and gave a Testimony of his Faith by receizing the Sacrament of Baptisme. Hymenæus and Alexander

¹ Sententia De Artic. 5. explic. thes. 1. A. Syn. part. 2. pag. 189. p.

made

84. *An Apology for T I L E N U S*

made shipwrack of the faith, not that which is counterfeit or feigned, but a true one. For he is not to be blamed, that falls off from an hypocriticall faith: neither is shipwrack made of a feigned faith, but a detektion and discovery: neither can a man be shipwrackt, unlesse he were truly in the ship, &c. Thus our Learned Divines, and some others with them. But o-

thers of them, and by name the Deputies of Over-Isselm, are of another judgement, for they say, *Quale discrimen est inter hypocritam, & verum Christianum, tale quoque est inter fidem temporariam & salvificam.* Look what difference there is betwixt a true Christian and an Hypocrite, the same difference there is betwixt a temporary and a saving Faith.

4. If you inquire of them, Whether Faith may be lost or no; here they divide themselves and their opinions. Some say the *Act* may be lost, but not the *Habit*. Others do maintain that not the *Habit* nor the *Act* neither. That the *Habit*, the seed, the root, the Spirit of Faith may be lost, we deny. That the *Act*, the trust, the comfort may be cut off, and that totally, though not finally, that we grant, say the Divines of Gelderland n. And so the

Deputies of *Friesland* ; As to the Act of Faith, we easily grant, that through the *frauds* of Satan, the *allurements* of the world, and the *malignant power* of the flesh, it may be *represt, interrupted*, and as it were *suffocated* for a time. But as to the *Habit* of Faith, which is not a *transient* but an *immanent Act*, *infused into us of the Holy Ghost*, whereby our hearts are *purified*, and we united as members to *Christ our head*, and quickened by his Spirit, we deny it. But the Divines of *Drent* are of opinion, that whether you speak of the *Act* or of the *Habit* of Faith, neither of them can be lost amongst such rubbish as the works of the flesh. The Saints may commit sins and *grosse* ones, prey upon the *Carkasse* of corruption, and yet keep their faith, the meanwhile, upon wing, and in action.

o *Ibid.* pag. 261. *Thef.* 3.

v *Ibid.* pag. 275. p. *Quid vetat, quominus Sancti, dum ipse actualia peccata, & quidem crassiora, committant, simul adum fidei sentiant ? &c.*

5. If you inquire into the nature of those sins, which it is possible for the Faithfull to fall into; They will tell you, They have no such *Amulet*, or charme, as can keep them absolutely secure and free from the *shot*, darts or impressions of their *Ghostly* enemies. They are liable not onely to be assaulted, but foiled also as well as others; and to fall into such

such horrid sins as do most grievously wound
and directly wast the conscience *.

* See *Ad.*
Syn. Dor. 2.
part. pag.
(ed in fol.)
192. lb. 3.
202. f. 208.
a. m. 216.
p. p. 219 f.
222. lb. 3.
233. rhes. 9,
10, 11. &
part. 3. pag.
253. p. 275.
p. See also
Part. 1. p.
286. *De*
Persever.
Sand. Art.
5.

In atrociam, in graviam, in gravissimam peccata, as the Brittish Divines have it. *In graviora & atrociora contra conscientiam*, as they of the Palatinate; *in gravissima & atrocissima*, as those of *Hessia*; *in graviam & enormiam peccata*——*ita ut conscientiam gravissime ladant*, as those of *Helvetia*; *in atrociam peccata, adeoque Conscientiam sibi vastant*, as those from the correspondence of *Wederau*. *Possunt quidem in atrociam & conscientiam directe vastantia scelera, incidere*, as the Divines of *Drent*; and as the effects here-

of, *angores & pavores Conscientie patiantur*; they may feel and suffer the anguish and horror of Conscience, as the Divines of *Breme* conclude; yet a many of them do account these but *slips*, and sins of *infirmities* onely. As

Sibrandus Lubbertus a implies in these words; *Etsi regenti aliquando ex infirmitate labuntur, & fides illorum deliquam patitur, &c.*

And this *Suffrage* of his was subscribed by *Polyander, Gomarus, Thyssus, and Waleus*. So the

Ib. p. 237. f. Brethren of *North-Holland* b,
Statuans

Stantur ex Dei Verbo, vere fideles, etsi ex imbecillitate carnis nonnunquam labantur & in peccata conscientiam graviter laedentia incidant, non tamen posse ad Mortem peccare &c. So the Divines of Drent do hold, that the Saints may act grosse sins, and their Christian saving faith together, *Quia ex infirmitate tantum, sine desperatione peccant. Ubi supra.*

Ibid. pag. 275. p.

Lastly, if you demand of them, what condition a faithfull man brings himself into, by committing such horrid wasting sins; They will tell you, He contracts a damnable guilt, whereby (1.) he loseth his present aptitude to enter into the kingdom of Heaven, (2.) he hath reason to feare, and that deservedly, the Divine wrath and revenging justice, (3.) that he stands as a person, by his own demerit, to be damned; so that should he now die, before he hath obtained his pardon, through his renewed Acts of Faith and Repentance, and be actually absolved, it were impossible but he should perish: Notwithstanding (so great a Paradox is in this Divinity) they tell you, That, at the same instant, the seed of Regeneration with all fundamentall gifts, without which the state of Regeneration cannot possibly consist, are preserved safe and sound.

See for this Ad. Syn. Dor. 2. part p. 9. p. m. 192, 193. 194, ib. 39 4. 5, p. cum, explicat. & p. 202. ib. 5. exp. 244. ib. 94, 56,

found in him, so that he hath a saving faith, and the Holy Spirit, and God's special favour; insomuch that his universall justification, state of Adoption, and right to the kingdome of Heaven, do yet remain uncancel'd, unviolated, and immovable.

By what hath been discovered, in this our scrutiny into their different judgements and opinions, the Reader may conclude what an excellent *Test*, Master *Baxter* commend's unto us for Triall of the right strain or *Tincture* of the *Calvinists* Doctrines. A *Test* that allows all for currant, that is any way opposite to the *Doctrine* of the Remonstrants, especially that which stands at the greatest distance to it. And though as contrary as black and white, 'twill set off the work the better, in that it is *chequered* with such a variegation of opinions. A *Test* whereby Master *Barlee* will be approved for an *ORTHODORT* Divine as well, as Master *Baxter*.

But I foresee this will not satisfie M. *Baxter*. He will yet expostulate; *Why*

*In his Preface, Secti-
on 5.*

should you charge a Party with the opinions of a very few, which upon greatest deliberation in a Synod, the Party will not own? To this it may truly be replied, that there were and are more then a very few, of those opinions, and they owned by that Party you speak of, and both joyned

joyned together in a confederation, to root out another Party, that complained of the enormitie of those opinions, which were so far from being redressed, that they were not toucht upon at least, if not countenanced by that Synod; which we shall examine further in the sequel. In the mean while, we may consider, how happy it had been, if M. Baxter for the prevention of the mischief that hath ensued, had been amongst them, with his power of *Sequestration*, to have removed as many as would not have been of *one* (that is of *his*, if that be one) minde; though thereupon he had left a very thin unanimous Assembly. But that same [*Suffragium*] breathing *hot and cold*, according to the temper of the severall *Chmates* (and sometimes the Phantasies of single persons) from whence it came, raised so many crosse winds, that they made the *Sea of Dort* tumultuous and troublesome, and occasioned a *Naufragium* of that whole designe; which the *Decrees* singly by themselves might have passed over with lesse disturbance or observation.

In good earnest, after much inquiry, I find, 'tis a very hard matter to understand what metall Master Baxter's Test is made of. I confesse they seem to allow the *Sublapsarian Doctrine* as the most Current and Passable amongst the Vulgar: but I do not finde them
cry

cry down the *Supralapsarian*, no, nor the *Supra-Creatarian* neither, as droffe or counterfeit. That these are no lesse pure and Orthodox then the other by that account, we have many presumptions to induce us to believe. For, first we know, Kissing goes by favour; and we find men wedded to the most rigid of those Opinions were embraced, and placed upon the *Bench*, while the Remonstrants, who detected their enormitie, were brought unto the Barre; not permitted duely and fully to implead *them*, or justifie themselves.

2. What was, at least the Pretended, business of their Convention? That those opinions of Arminius, and his followers might

Art. Syn.
Nat. Dor.
Sess. 140.
pag. 283.
part. I.

be accurately examined, and determined of by the Rule of Gods Word onely, the true Doctrine established, and the false rejected, and concord, peace and tranquillity (by Gods blessing)

restored to the Churches of the Low-Countries. This was the end of their Convention. But what opinions were they, that gave the Scandall to *Arminius* and his followers? Were they not those of the rigid *Calvinists*? and who were the Authors of that disturbance, but those petulant Parsons, that would not endure the Prescription of the wise Physician, nor suffer their Soars and Ulcers to be lanced? 'Tis true, The weakest must to

the

the wall, and when 'tis put to the Question Who they are that trouble Israel? to be sure the Oppressor will have the casting voice. But if the Character (inserted in the Margin) be true, which Grevinchovius hath given of them, I shall referre it to the judgement of the Reader, whether it doth not more then a little resemble a Disturber both of Church and State.

Illi scilicet Religionis ergo, alii ministeriis suis amicti, alii proscripi, relegati, extorres, &c. Nempe

Hiltenius Alcmariâ &c. Tu quoque aliquæ tui similes, aut libellis infames, aut concionibus tribunaliis, Conventiculis, schismate, seditione ac rebellionem adversus Illust. Ordd. Decreta, ac Magistratum Edicta, insignes: Hos tu totidem quasi religionis ac professionis vestre Martyres habe, & in Canonum refer; non invideo; nec vehementer nego, si quidem ista est religio, Populum mendaciis splendidis decipere, ac dementatum in Pastores ac Superiores suos concitare: in alienas Ecclesias ac Ministeria involare (quod tu de Samuele & Antipa, Borrhis vestris agnoscis) Loca publica per vim occupare, Claustra publico sigillo munita effringere, Senatui vim inferre, Ordd. Edicta atque Interdicta palam violare, omnia turbare: Hæc dum vobis impunè licent, Superiorum sive indulgentia, sive metu, jam istos videre est precarium in vos imperium trahere: At si hæc non succedit via, si eorundem auctoritate, toties lesâ, ista maledicendi ac malefaciendi libido vestra coerces, ferocitas comprimitur, cuique unius vel alterius exemplo alii deterrentur, sistuntur, & ut verbo dicam, cuneus cuneo pellitur; tum verò vos audire est, vim ac persecutionem, quam aliis intentâstis, quiritantes, Martyria vestra predicare. Grevinch, Absersio. Column. Adv. Smoutii. pag. 42.

But the impartial Synod is Assembled, and upon the invocation of Gods holy name bound by Oath, that they would hold the Sacred Scripture as the onely rule of their verdict, and demean themselves in the hearing and determining of this cause with a good and upright Conscience. And in the Frontispice of every Chapter of the Decrees or Canons, they insert this Title, *A Rejection of the Errors wherewith the Churches of the Low Countries have now a long time been troubled.* Would not any man expect (upon so solemne an undertaking) especially having made it their method, as well to reject such Errors, as to assert their own Doctrine, that those should be rejected, amongst the rest, that teach,

*Act. Syn.
ubi supra.*

Reprobation to be decreed, in order of nature, before Creation:

The greatest part of mankind to be created to destruction:

That by the force of Gods irresistible Decree, it is impossible but Man should sin:

That whatsoever comes to passe, whether good or evill, does come to passe by the force of Gods irresistible Decree:

That Mans wickednesse is not the cause of God's will of abandoning man to hell, but on the contrary, that God's will is the cause of that wickednesse:

That

That 'tis not absurd to say, that it may be a capitall sinne to do the true and primary will of God:

That seeing Adam is the cause of sinne, and God the cause of Adam, how it can be, that God should not be the cause of sin:

That God doth incite, lead, draw, command, impell, harden, deceive men unto wicked actions, and effect sins that are most enormous? Such horrid and blasphemous opinion, as these, are frequent in the Writings of Calvin, Beza, Piscator, Martyr, and many others; and yet herein we have *altum Silentium*, these Doctrines never troubled those Churches, nor the tender Consciences of this Synod. They are so good friends with these Opinions, they never disturb their peace at all.

3. This is not all; when *Bogerman*, the President of the Synod, had entertained but a suspicion, that the Remonstrants would detect the enormitie of these opinions, and the shamefull errors that had been broached by those so admired Names, (forgetting his solemn Oath to lay all prejudice and affection aside, and examine all matters to be debated, according to the onely rule of God's word) he fell into so great an agony of Passion, that it was discernible in his very eyes and countenance, as if they had touched the very apple of his eye. Yet the Synod obliged by the
consci-

conscience of the same oath, never gave him the least rebuke or check for this palpable indication of Partiality ; as the perspicacious

Author of that *Judicious Antidotum* † hath observed and put upon record for us.

‡ Bone De.
us ! quam
vehementer
afficiebat i-

psum levissima talis suspicio ! qui viri oculi ! quis vultus !
quis ardor animi ! quanta opprobria ! &c. *Antidotum* p. 31

Ibid. p. 32.

4. When *Maccovius* Professor of *Franequer* in *Freisland*, had not onely asserted and disseminated by his Writings, the most horrid opinion, of all that ever had been written about Predestination by *Zuinglius* and *Piscator* ; and moreover in the very Synod undertook, against his Colleague *Sibrandus Lubbertus*, to maintain, that God wills sinne ; that he ordains men to sinne, as it is sinne ; that God in no wise wou'd have all men to be saved, and many things of the like import, declaring openly, that if these things were not maintained, they must forsake their chief Doctors, who had taught those things and fall in to the opinion of the Remonstrants. What said the Synod to this bold *Supra-Creatarian* ? Did they sequester or displace him ? No, but accounted him for a pure Orthodox Divine, guilty neither of heresie nor erroneous doctrine, as it was declared by the publick testimony

mody of the Synod; and so they dismissed him with a wholesome and friendly Caution, to forbear such forms of speech as might give offence to tender eares, and could not be digested by persons ignorant and incapable of so great mysteries: and that he would not set light by those distinctions of Divines, who had deserved well of the Church of Christ.

5. That which is beyond all exception; we finde in the very Acts of the Synod [Sess. 107.] That Gomarus declared publickly, that he could not approve of the Judgement of those Belgick Professors, concerning the object of Predestination; that he thought, they must determine, Man to be considered of God in his Predestination, not onely as faine, but also before the fall. Hereupon he drew up his opinion by himself; and therein Predestination is said to be made out of Mankind simply considered, and not as yet faine into sin. and the Synod of South Holland were of the same judgement too, whose chiefe members, *Pestus Hammius, Henricus Arnoldi, Baltazar Lydius, Gisbertus Voetius*, were chief enemies of the Remonstrants.

A& Syn. Nat. Dord. 233-part. 1.

Ibid. part. 3. p 21. m. & 24. pr.

ib. p. 33. m.

6. If Master Baxter will not yet allow that

that the Synod may justly be taxed with these opinions, because (as he pretends in his Preface) the *Calvinists* do not *Commonly* hold them; they are but the opinions of some few; I desire him to examine his own Muster-roll, how many he hath enlisted therein, for the defence of the Synod? Of all the Synod he could find but the *British Divines*, which were but five; and the *Bremish*, which were but three; to passe the Muster upon the Article of *Universall Redemption*, and but one single foreign Auxiliary *Parau*, to beare Arms for it. And yet these seven or eight men, in Master *Baxter's* account, shall justifie all the rest from the guilt of such opinions as they do peremptorily maintain, though himself as well as the Remonstrants judge them most absurd. If so small a number will serve Master *Baxters* turn to justifie; in all reason a far greater should serve *Tilenus's* interest to condemn them.

7. But what ever enormity Master *Baxter* will allow to be in those opinions, the Synod hath drawn the guilt of it upon their own heads, and deservedly ought to beare the blame; For Persons Commissioned and empowered to suppress errors, if they do not forbid and check them, the fairest interpretation we can give of their remissness herein

is to say, they afford them a toleration. *Non impediētes ad Genus causarum Moralium per- sistent*, saith Scheibler. And, *Qui tacet consentire videtur*, saith the *Metaph. l. 1. Civil Law.* And, *Agentes & consentientes pari poena plectuntur*, saith the *Moralist*. Indeed I find there were some who had a mind to condemn the opinions of *Piscator* in the *Antidotum Synod*; and some would have added to their *Rejections*, a rejection of certain *hard and incommodious expressions* (they might have called them blasphemous and horrible), which are found in the writings of some of the *Reformed Doctors*: To this end reasons were alleaged on both sides, by the *British, Hassien and Bremish Divines*, with some others. But when the matter was put to the vote, the major part of *Suffrages* were for the Negative; (forsooth) lest by the rejection of such expressions and Phrases, the Adversary should take advantage to alleage that the *Orthodox Doctrine*, professed by those men, who imprudently made use of such phrases to explain it, were rejected also. Especially seeing some of those *modes of speech* were the language of the *holy Ghost*, others, in a sound sense, admitted by the *Remonstrants themselves*,

Metaph. l. 1. c. 22. n. 140.

Antidotum pa. 63. f.

Ad. Syn. Nat. Dord. sess. 132. p. 239. part. 1. ed. in fol.

selves, and farr the greatest part might admit of a *charitable* interpretation. By this we may perceive what temper Master *Baxter's* Test † was of; especially, if

† That more then a very few, even the major part of the Synod favoured these opinions.

to this we adde what was observed to be the generall practice, after the Synod was dissolved; in those *Low-Country* Churches; The least suspicion a man could lye under, for favouring the *Remonstrants* Doctrine, was ground

enough to remove him from his Ministry.

(The imitation of which practice was forthwith taken up at *Sedan*; *Franciscus Auratus*, a most faithfull Minister of that Church, being dismissed from the execution of his Function, because, upon occasion of that text, *Jam. I. 13. God tempteth no man, &c.* he largely declared, that God was not the Author of sin. This they thought a sufficient indication that he did not sufficiently abhorre that Doctrine which the Synod of *Dort* had condemned). But on the other side the most violent abettors and argers of the most ri-

*Clamofissimi
mos tenebri-
oneris spiritus
cissima vite
mortales.
Antidotum
pag. 33.*

gid *Supralapsarian* Predestination, were so far from the stroak of censure or rebuke, that though of never so leud a conversation, one might see them adorned with the happiest conditions, and promoted

ted to the chiefest chaires and Churches, *tanquam ὑπεροπισταὶ & προμαχῶς fortissimos.*

Lastly, if we consider that the present Calvinists of all sorts, *Creabillitarians*, *Supralapsarians*, *Sublapsarians*, do all center in this Synod, as the Test of their *Anti-Arminianisme* (as Master Baxter calls it) we must conclude that the design of that Synod was not to reduce all those severall sects to one opinion, (that being impossible, their differences are so high and irreconcilable) but their elaborate *Artifice*, in contriving and dawbing, varnishing and trimming up the Decrees and Canons thereof, was used on purpose, to calculate them for the Meridian of every their judgements, and make them serve indifferently the interest of their severall opinions. So that this Synod is to men of that persuasion what *Manna* was to the *Israelites* (as some affirme). It affords them that relish, to which every mans palate is most affected. One man discovers enough therein to incourage him to be a *Supralapsarian*; another man findes the contrary. To this mans sence they maintain *universall Redemption*, to anothers apprehension they deny it.

Hereupon we see our late and present Divines are no lesse divided in their judgements about these Questions, then those which were before the Synod, as we may observe

in reference to each of *Tillemus* his five *Articles*.

For 1: Master Norton of New England, as a pure Creabilitarian, saith, The creature in its condition of possibility is the object of the Decree. And a little after, *Nice* man considered as actually being; whether in his pure, or corrupt estate; but as yet to be, and in the Divine Essence: namely, as capable in respect of the sufficiency of God, to be what he pleased, is the object of the Decree. And a little after; The creation of man mutable, the permission of sin, the punishing him justly for sin, make up one full and perfect medium conducing to this end, (God's glory) as concerning the Reprobate. The creation of man mutable, the permission of sinne, the effectfull Application of Free grace and Glory, notwithstanding sin, for the merit sake of Jesus Christ, make up one full and perfect medium, conducing to this end (viz. Gods glory) as concerning the Elect. And after-
 Pag. 66. f. wards he concludes, That Reprobation is not an Act of justice; and a little after; Though condemnation of man for sinne be an Act of justice, yet God's will not to have mercy, his will to permit sin, his will to leave a man in sinne, his will to punish man for sin, are Acts of his Lordship, not of his justice.

If the Assembly of Divines came any lower, yet not so low as the Sublapsarian way; For they say; *By the Decree of God, for the manifestation of his Glory; some men and Angels are Predestinated unto everlasting life, and others fore-ordained to everlasting death.* By ranking Men and Angels in the same Decree, it is evident, they conclude men to be Elected and Reprobate antecedently to the fall of Adam; which appears more fully by comparing the 6. and 7. Theses of that Chapter, with this third. The Calvinists that speak most warily, doe yet maintain an Absolute and irrelative Decree, not as to the end but as to the means, *Afferimus Decretum Absolutum, quod nullum Motivum, (ut loquuntur) admittat ex parte Dei.* We assert an absolute Decree, because it admits of no Motive on Gods part. *Non negamus fidem conditionem esse salutis; Afferimus vero fidem dari absque omni conditione. Similiter & de damnatione philosophari solemus. Non negamus impoenitentiam finalem esse conditionem damnationis; Afferimus vero Deum absolute decrevisse; reprobos omnes, impoenitentiae suae permittendos, fidem verò in Electis omnipotenti Gratia suo tempore creandam.* We do not

Confess. of Faith. ch. 3. 1b. 3.

Dr. Kendal De Doct. Neapel. oratio habita in Comit. Oxoni. p. 36.

faith to be the condition of salvation; But we affirm that faith is given without any condition. In like manner also we are wont to speak concerning damnation; we do not deny final impenitency to be the condition of damnation; But we affirm God absolutely decreed to permit all Reprobates to their own impenitency; but to create faith, in his own time, in the Elect by his omnipotent Grace. And a little after, *Decretum illud irrespectivum, non est de salute, sed fide; nec de infligendis poenis, sed non concedenda Penitentia.* That irrelative Decree is not (such) as to salvation, but as to faith; nor as to the infliction of punishment, but as to the non-concession of repentance. As well *Sublapsarians* as *Supralapsarians* of both sorts, though they frame a Decree that suspends the benefit of salvation upon a condition, yet it makes that condition absolutely irrepudiable and irresistible as to some persons, and absolutely impossible unto others, and so takes away the proper nature of sin and duty, and by consequence saves and damns respectively without them.

3. If we consider the Article of Redemption by Christ; however M. Baxter finds an *Universality* of it, in the decisions of that Synod, yet Doctor Thomas Hill (Master of Trinity Colledge in Cambridge, and able sure to understand a piece of Latin, as well as Master Baxter)

Baxter) could find no such matter: For to signifie his esteeme of that Assembly he calls it a happy remedy against Arminianisme: (in his Epistle to the Christian Reader: before Master Fenners Willfull Impenitency.) c. 3. yet two pages after he breaks out into this Lamentation: *But alas, Arminius now appears amongst us, not so much in the Schools and Pulpits, as in popular meetings.*

For as Zanchius complained with much regret of the Sulteran (I suppose it should be Lutheran) Ubiquitaries, that he found them ubique, every where to vex and molest him, so may we grieve, (O that we could with brokennesse of heart bewaile it) that our Univerſalists, are almost universally spread amongst us: It is gotten into our Netherlands, much into the Fennish and Moorish parts of this Kingdome, yea amongst many people that love Jesus Christ, and therefore entertain it, as conceiving it most for his Honour: (the more are they to be pitied, &c.) Thus Doctor Hill: who certainly did not think his happy Remedy to be infected with that (he accounts) disease, and so much bewailes, as if it were as mortall, as he conceived it Epidemicall. Good God! That mans eye should be so evil; because God is so good and gracious? That he should think it a matter of humiliation, and that with brokennesse of heart, that the Name of the Lord

Jesus, and the *Merits* of his Death, and the *emanations* of his Grace, should be so much *magnified*!

And yet we finde the whole Assembly of Divines (if we may collect their Judgement out of their Publick Confession, rather than take it from what a single member (it seems) hath whispered into *M. Baxter's* ears) had so narrow a Faith they could not admit this Point to be an Article of their Belief; For they speak *restrictively* of Christs Sacrifice. (*Chap. 8. th. 5.*) that it hath fully satisfied the justice of his Father, and purchased not onely reconciliation, but an everlasting inheritance in the kingdome of Heaven, for all those, whom the Father hath given unto him. And more fully (*thes. 8.*) To all those for whom Christ hath purchased Redemption, He doth certainly and effectually apply, and communicate the same, making intercession for them &c. And this is very probably collected out of the third Chapter too, comparing the 6. and 7. *Theses* together. *They who are Elected, being fallen in Adam, are redeemed by Christ* — — The rest of mankind God was pleased, according to the unsearchable counsil of his own will, whereby he extendeth or withholdeth mercy, as he pleaseth, for the glory of his (not Justice, but NB.) *Soveraign Power* over his creatures, to passe by, and to ordain them to

dishonour

dishonour and wrath for their sin, to the praise of his glorious justice. . . . Besides, Master Baxter hath had some contest (as I remember) with Adversaries, who make the remission of sins the immediate effect of Christs death, and maintain that it is granted unto the elect, before they do Actually believe. I suppose Master Baxter will not say these men are for *universall Redemption* (though, perhaps as great Admirers of the Synod as himself:) and I doubt, these are not a very few.

3. As touching the unavoidable necessity of all humane Actions, in regard of the effectuall Decree; that the Calvinists do commonly maintain it is evident; That I may not tire the Reader with a multitude of testimonies, I shall satisfie my self with one or two. The first cause so concurrerth, as, it determineth the second cause in its operation, saith M. Norton. This is readily granted in naturall Agents, in free-rationall Agents it is proved thus. If the futurition of the operation of the second Cause is determined by the Decree of God, then the operation itself is determined by the efficiency of God. The Orthodox Evangelist p. 219. m. And a little after; If as often as the will doth not will; it therefore doth not will, because God hath not determined that it should will, then as often as it willeth any thing, it therefore willeth, because God hath determined that it should

will. But as often as the Will doth not will, it therefore doth not will, because God hath not determined that it should will. Therefore -- p. 126. f. Notwithstanding sin is wholly of man; and subordinate efficiency in sinfull actions; belongs formally unto the second Cause: yet the infallible futurition and execution of all effects; the infallible futurition, and ordering the execution of all events; is as fully ascribed unto God, as if man had no hand therein. I know Master Baxter hath declared himself against this Philosophy, (in his Treatise of Judgement, Answer to 23. excuse). But whether the Assembly of Divines have not, at least intimated, this to be their judgement, I leave the Reader to consider, by a view of some of their expressions. Chap. 3. ch. 1. (of their Confess.) They say, God from all Eternity did by the most wise and holy Council, of his own will, freely and unchangeably **ORDAIN** whatsoever cometh to passe; and Chap. 5. ch. 4. The Almighty power, unsearchable wisdom, and infinite Goodnesse of God, so far manifest themselves in his providence, that it extendeth even to the first fall, and all other sins of Angels and men, and that not by a **BARE PERMISSIO** but such as hath joyned with a most wise and powerfull bounding, and **NB. OTHERWISE** ordering and governing of them in a manifold dispensation to his own
 holy

holy end; and thes. 2. In relation to the fore-
 knowledge and DECREES of God, be first
 Cause. All things come to pass ~~IMMUTABLY~~
 and infallibly. Indeed all they, who ground
 God's certaine Foreknowledge of all things
 future, upon his frustrable and ineluctable
 Decree for their futurity, must grant that
 all humane Actions whatsoever are immutably
 necessary, otherwise God should not fore-
 know them. And what is it that hath begot-
 ten a new definition of Liberty, and many
 distinctions to free Almighty God, and con-
 vince man of the guilt of sin, but the com-
 mon opinion of the Necessity of all humane
 Actions by reason of the secret effectual de-
 crees of God? The Liberty of the second cause
 (saith Master Norton) doth not
 consist in a power of indifferency, to
 act or not to act: (as it was wont
 to be defined.) Liberty consisteth in a spontane-
 ousness, quam ratio precedit, saith Macco-
 vius. A spontaneus (such as
 Beasts are carried by,) ushered in
 by Reason. Therefore whatsoever
 a man doth, reason going before,
 that he doth freely, though he cannot but do it.
 This is the Liberty of the Leviathan; and
 by this Philosophy, man is yoked to the same
 team with brute Animals, his reason having
 the honour to be the fore-horse in every ex-
 pedition.

Ubi suprap.
74.

Collig.
dis. 16. pag.
52.

Again,

Again, upon this opinion, that mens evil Actions are of an unavoidable necessity, by God's *immutable Decree*, and *irresistible determination*, that God may not be concluded the Author of sin, and that man may be properly accounted guilty, certain *distinctions* are in-

Ubi supra
pag. 62. p.
8. f.

vented, as, First, *We must distinguish* (saith Master Norton) *betwixt the Action and the evil of the Action.* Notwithstanding God is no way the Author of the evil of the Action, yet God ascribeth unto himself the doing of these Actions that are sinfull; 1. Because he is the Author of the Act wholly: 2. Because he is the fore-determiner, Orderer and Governour of the sinfulness of the actions to his own glorious and blessed end. The action is ascribed to him absolutely; the sin cleaving to the action not absolutely, but only in such sort and respects.

2. That man may be accounted properly guilty, notwithstanding this inevitable necessity that lies upon him (according to this Doctrine,) they use distinctions to reconcile Liberty with Necessity. To which purpose they say, 1. 'Tis but a necessity of immutability, not of compulsion; and 2. though the sinfull Action be inevitable in *sensu composito*, that is, in respect of God's Decree and divine determination, yet in *sensu diviso*, suppose man left to his own liberty, and divided from this conduct

duct of Gods providence, (which is impossible) then 'tis avoidable. These distinctions will serve to play withall in a Sophisters *Problems*. But in a matter of so high concernment as life and death eternall, they will serve as little to magnifie Gods justice, as to abate the pains of hell fire in such as shall be damned upon this Account.

4. For the fourth Article, touching the Grace of conversion; *that those who are Elected cannot reject; those who were Reprobates cannot accept it*: you may find the Judgment of the Calvinists (and I think of most, if not all, that are of that denomination at this day) bound up in those expressions of Master Norton; *Notwithstanding the creature in regard of his freedom is somewhat distinguished from a meer Instrument: yet even those effects wherein God useth the second Cause, as a subordinate Free-Agent, depend upon and are determined by the first Cause as much as where the second Cause is a meer passive Instrument; because the Free-efficiency of the second Cause, is the effect of the first Cause.* Can the Axe not cut, when the Carpenter will have it cut? or can it cut, when he will not have it cut? (I speak not here of Gods direction of Free-Agents to others ends and objects; but with reference to

Ubi supra
pag. 126.

fin and the work of their Conversion respectively.) This Doctrine distinguisheth men from stocks and stones, in the work of Gods Regenerating Grace upon them, as little as the Synod can possibly admit of; and here is very little room for the Free-Agents *Can* and *cannot*.

For the Elect's *cannot* reject it, if Master Baxter doth not think it an absurd opinion, why doth he allege any thing to colour over the matter? but if he thinks it absurd and a distinction needfull to cleare the Doctrine; I shall shew anon, that he doth little lesse then reproach them with it, even by what he cites from them to excuse it.

That the Reprobate *cannot*, accept that Grace (or be converted) is the distinct affirmation of Master Fenner more then once or twice, in his Treatise before mentioned; where he saith; *The Reason why the wicked do not repent, not come out of their sins, is not because they cannot, (though they cannot) but because they will not.*

For the last Article of *Tillemus*, That the *Regenerate cannot fall away*; how ever Master Baxter makes an offer to except against the *Indictment*; which *Tillemus* prefer's against them for it; I suppose; no *Catholick* will deny

it. But what? shall the Elect be saved then
 however they live? By no means. That Di-
 abolicall Sarcasme (saith Master
 Norton †), & bitter scoffe invented † Ubi supra
 10 the abuse and derision of the Do- pag. 83.
 ctrine of the Decree; is not onely an untruth,
 but impliyeth a Contradiction; viz. If I be e-
 lected, howsoever I live, I shall be saved. Sa-
 tan in this Sophisme, divides the end and the
 meanes asunder, which God hath joyned to-
 gether. The Decree consist's not of the end without
 the means, nor of the means without the end,
 but of both together: Both end and meanes are
 contained in one Decree. Yea, so farre is the
 Decree from admitting such an inference, as
 that the contrary infallibly followeth thereupon;
 and in point of Election, is not onely necessarily
 concluded, but irresistibly caused. Faith, Re-
 pentance, New-Obedience and Perseverance, be-
 ing the effect of Election. Thus saith Master
 Norton; and what can ye wish more? But stay,
 the Divines of the Synod told us the Elect
 might fall into most grosse, foul, heinous, wa-
 sting finnes. Do these move upon another
 Center, without the Decree, or hath the De-
 cree of Election made Provision for them?
 This looks like a very hard Cha-
 pter: but Master Norton and Ma-
 ster Perkins will help us to spell it
 out. The Creation of Man mu-

M. Norton
 ubi supra
 57.

table, (you had the words before, but being so comfortable, *Decies repetita &c.*) the permission of sin (and not onely that of Adam's Fall, but, *toties quoties*, by parity of Reason, to advance God's grace and glory, else it will not serve our turn here; and then the renewed) effectuall Application of Free-Grace, and Glory, notwithstanding sin; for the merit sake of Jesus Christ, make up one full medium, conducing to this end, (Gods Glory) as concerning the Elect. To this purpose Master Perkins reckons the sins of the Predestinate, amongst the number of their Priviledges, upon their Adoption; First, saith He, They are Heirs of God; then *Cobears with Christ, and Kings.* 3. All their afflictions, as also their defects and slips (or falls) are onely paternall castigations for their good. In his *Armillæ Aureæ. cap. 37. Q. 4.* Now can any Calvinist but M. Baxter call it abusive language, and a perverse insinuation, to say, That such as have received that *Speciall Regenerating Grace* (which is the fruit of Election) can never fall from it, notwithstanding the most enormous sins they can commit? Why, man, they have an *Absolute Decree* passed in heaven, for their *Indempnity*. And what is that Decree? The Decree (saith *Ubi supra. pag. 21.* M. Norton) is God by one eternall-free-constant Act, absolutely determining the futurition, i. e. the infallible fu-

ture being of whatsoever is besides himself, unto the praise of his own Glory. If Election, which is God himself (according to this Doctrine) be absolutely theirs, there can be no more danger of miscarriage in their salvation, than there is that God Almighty should lose his very being; and therefore the *Assembly of Divines*, conlonantly to these principles have peremptorily defined, that, *They whom God hath accepted in his beloved, effectually called, and sanctified by his Spirit, neither totally nor finally, can fall away from the state of Grace; but shall certainly persevere therein unto the end, and be eternally saved.* In their Confess. Chap. 17.

Th. 1.

Thus, if Master Baxter will not, other Readers will be satisfied, that the severall Articles of *Tilenus* stand impregnable, as to the matter of Fact, against the very *Synod of Dort*, their *Predecessors* and their late and Present *Adherents*. And now where shall Master Baxter erect a new *Forge* for *Calumny* and *Falshoods*, to justify his uncharitableness (to say no more) in casting out a suspicion whether *Tilenus* were a *Christian*, in the 8 and 13. Sections of his Preface?

I Have done with the reproachfull part of Master *Baxter's* discourse, in defence of the innocent *Tilenus*. There is a *Rationall* part yet behind (such as 'tis) and that Master *Baxter* may have no occasion to blame our neglect of that, or triumph over it; we shall make *Reflexions* upon the severall remarkable periods of it, beginning (where *Tilenus* is first engaged) at the Sixth Section of his Preface.

Where Master *Baxter* breaks off from Master *Pierce*, and goes out of his way, though he thinks it is a stepping into his duty, to *Rebuke the unworthy dealing of* Master *Pierce* his friend, whom he protests not to have seen or known to this day) *Tilenus*. He pretends, saith Master *Baxter*, to give us concisely but truly, the summe of the Doctrine of the Synod of Dort in the five Articles. And when he hath made this promise, he presently falls to falsifying, and calumny, unworthy a Divine, a Christian, or a Man: the weight of the case and greatnesse of his sinne, command me to be thus plain: yea were I of his Party, I must say the same. What! *Catholicke M. Baxter*, come already to espouse a Party!

Tilenus will one day thank you for the intended charity of your Rebukes. In the mean

meane time on his behalf, I desire the Indifferent Reader but to lay *this* childe at the *own* Fathers doore; and so to his discretion I shall leave it.

But, *What!* (saith M. Baxter,) shall so many Countries purposely Consult to declare their thoughts, and their writings be common in the hands of all, and the adversary purposely write against them, and pretend to be acquainted with their Doctrine, and make it his design to bring it to be odious to the world, and yet shall falsly tell the world, that they hold and assert the things that they are not onely silent in, but disown, detest, and are contrary to their Doctrine.

Ans. 1. For the Convention of so many Countreys to consult; that is no more then may be alleaged by the Factors of the Trent Councill. 2. Writings that are commonly in mens hands are not commonly read, not alwayes understood, never sifted to a discovery of their absurdities by Persons that swear alleageance to their admired Authors, upon others commendations, as too too many do of all Sects whatsoever. 3. The Advertaries design was not, to bring that Doctrine to be odious: but to evince it to be *unpracticable* (at least) and uselesse; which I think is yet sufficiently done, for all your pretended *Vindication*. 4. Whether he tells the World false tales, more then Master Baxter, is submitted to

to the Judgement of the Reader. 5. If they be *silent* in these things, their silence is *consent*; for they declare the end of their Convention to be, to *suppresse errors* &c. and therefore, 6. If they had *detested* these, certainly they would have *disowned* them. However I am glad the Doctrines, which *Tilenus* charges them with, are *detestable* in the judgement of *Master Baxter*. I pray God keep him still in this minde! though he proceeds to rebuke *Tilenus* in these words;

Truly this is an exceeding shame to the Arminian and Jesuit Cause, to find the learned Patrons of it, to deal so unconscionably that a Reader cannot believe them; and that where it is so easie to any to see their falshoods.

Answ. 1. The Jesuite Cause is left to their own vindication, or your Catholick charity. *But, 2.* For the Patrons of that Cause (you call *Arminian*, being the Catholicke Doctrine of Christ's Church (as you acknowledge for some of its Branches, in your *Account of Perseverance*) for one thousand foure hundred years together) what is the Reason you cannot believe them? Perhaps because you will not read them. *How shall they believe on him of whom they have not heard?* As to your Controversie with *Tilenus*, read that *Antidotum* forementioned: after a serious and impartiall perusal whereof, if you do not sit down with
satis-

satisfaction herein, I shall conclude in your own words to Master Warner (of *Justification* pag. 314.) It is not replying that will serve the turn: but either prejudice will hold them to the side that they have taken, or else they will think him in the right that hath the last word; — but usually they will go with the Party that is in greatest credit, or hath most interest in them, or advantage on them.

But 3. you upbraid them with unconscionable dealings, unworthy falsification, perverse insinuation; and upon this threefold Cord it is that you suspend your belief towards them. But can you discover such *moats* in the Remonstrants eyes (which how many soever your *Multiplying Glasse*, or indisposed *Medium* presented to you, are by this time washed out of *Tilenus's*) and can you not see the *Beams* that are lodged in the eyes of your own Party? Do they stand at too near a distance for you to behold them? If you will promise to suspend your faith here too, upon the discovery of such beams, I will be so charitably officious as to direct you to a Prospect whence you may take a full view of them.

If you have seen *Festus Hommius*, (who was one of the Scribes of the Synod) his *Specimen Controversiarum Belgicarum*, you might have seen enough of such dealings as you unjustly charge *Tilenus* with, as is sufficient-
ly

ly discovered in two little Pamphlets, the one bearing this Title, *Johan. Wzenbogardi Responſio ad ea quæ illi ſpeciatiim impigit Feſtus Hommius*; the other this, *Optima Fides Feſti Hommi, &c.* Of this Man and his Brother Scribe Doctor *Dammann*, the

Pag. 11. Author of that *Antidotum*, writeth thus, To whom is the fal-

hood of theſe men unknown? *Feſti ſc. Hommi in edendis & pro arbitrio ſuo truncandis atque interpretandis Trelocationum Scriptis, non ſine magnorum virorum graviffima indignatione? Similiter in propolandis peſſimâ fide Episcopii Diſputationibus privatis, &c.* And of *Bogerman* Prefident of the Synod, He ſaith thus, *An non ille eſt, cui (ô juſta Nemefis!) artes, fraudes, & mendacia ſua (quibus tunc ille innoxios & inſontes Remon-*

strantes in Synodo, ſuoſte arbitratu injuſſus & præter omnem rationem oneratos ac gravatos tantâ cum acerbitate

& amarulentia dimittebat, ut pœnitentiâ tactus, veniam ſibi poſtea petendam indicaret) adeoque ambitio & Φιλαργυρία palam publicèque exprobrata & in os objecta ſunt, quòd, vid. &c.

But alas! theſe are *Peccadillo's* not worthy Maſter *Baxter's* taking notice of; we will therefore bring him to a Mount, (which will afford him a notable Proſpect indeed) whence he ſhall deſcry the Reputation of the Inno-

cent Remonstrants, bleeding under the strokes of such objected forgeries and Calumnies.

Hactenus Remonstrantibus, saith the same Author, serè criminatum est, quod malà fide sententiam contra Remonstrantium proponerent atque exprimerent: dici vix potest, quot convitia, diræ ac probra propterea passim contra Remonstrantes in foris, pulpitis, circulis, convivis, scaphis, rhedis, curribus, trivis que hominum dicta ac projecta fuerint, tanquam in falsi manifestos & fide omni indignos Mortales. Ipsa Synodus Arnhemensis (O rem fœdam ac detestandam! quis credidisset?) ausa est sententiam illam, quam Remonstrantes ipsissimam ac genuinam (contra Remonstrantium sententiam esse asserbant, tanquam fœdam atque impiam sub vocabulorum quorundam homonymâ & equivocatione communibus calculis damnare, eâ tantum de causa, ut falsum dixisse Remonstrantes crederetur, atque ita publici odii victime fierent.

But to bring the Prospect a little nearer to Master Baxters ken. Was there no such Artifice used in the Synod of Dort? What say they in their fourth Rejection, upon the First Chapter of Divine Predestination? They reject the error of those who teach, that in the Election unto faith this Condition is formerly required, viz. That a man use the light of Reason aright, that he be honest, lowly, humble,

humble, and disposed unto life eternall, as though in some sort Election depended on these things. Is not here an insinuation, as if the Remonstrants held this Doctrine, (the designe of the Synod being to declare against them) yet say the Remonstrants, this is falsely and by way of Calumny thrown upon them; for the Contrary appears as clear in their writings, as the light at noon day.

ibid. p. 72. In the sixth Rejection, they reject those who teach that not all election unto salvation is unchangeable, but that some which are elected, the Decree of God notwithstanding, may perish and for ever do perish. The Synod herein doth adulterate, pervert and traduce the Doctrine of

ibid. p. 76. the Remonstrants by odious expressions. That last branch, that the elect may perish eternally, the Decree of God notwithstanding, is without cause thrown upon them, and against their judgements. For the first, they ever professe Election and the will of God to be *immutable*. Indeed when they say so, they make the subject, about which Election is exercised, to be the *faithfull* man, as such. Hence it comes to passe, when that man who believes to day turnes Infidell to morrow, there is no change in Gods Election, but in the man onely. The Reason is, because God will not chuse the unfaithfull,

faithfull; but the faithfull. And therefore when the faithfull man becomes unfaithfull, the will of God concerning the Election of faithfull men remains uniform and the same: But the truth is, if the will of God, or the Divine Election concerning that man, (now) become unfaithfull, should persevere, then the will of God should properly be changed; because he should will to elect unto salvation not onely the faithfull men, but the unfaithfull also.

In the Seventh *Rejection*; the Remonstrants complain, that *they* (of the Synod) have cloathed a most certain truth with some rough invented Phrases, to make it odious, and look ugly. The Errour *Ibid. p. 77.* rejected is, *That in this life there is no fruit, no sense, no certainty of immutable election unto glory, but upon condition, contingent, and mutable.* But the Remonstrants professe they have not these words in all their writings. They know no fruit more sweet to a pious man, then what grows upon the consideration of Gods unchangeable love; whereby he will most assuredly conferre eternall life upon believers. As for that opinion (which some place so much of their comfort in) that he who doth once truly believe, may be alwaies certain of his being in the faith and Grace of God, however he pollutes, or be-

haves himselfe, this is a fruit, which indeed they cannot relish, growing onely upon that tree of Election, which (by whomsoever it was planted) hath no sound root in Scripture.

In their Ninth *Rejection* the Synod doth covertly insinuate (to make them odious) that the Remonstrants teach, That *the cause why God sends the Gospel rather unto this Nation than unto another, is not the meere and onely good pleasure of God, but because this Nation is better and more worthy of it than that, to which he hath not communicated the Gospel.* But the Remonstrants know none that do say or think so. Upon all occasions they have profest and taught the contrary, saith the Author of that *Antidotum*, pag. 79. v. s. 99.

This last imputation *Perfricta frontis & mentis odio tantum non excecata iudicium est. Ib. p. 80.*

Touching the Second Chapter (of *Redemption*) in their Second *Rejection*, (That *this was not the end of Christs death, that he might establish a new Covenant of grace by his blood; but onely that he might procure unto his Father the bare right of making again with men any covenant whatsoever, whether of Grace, or of works*) here in the first member (of this Article) they impute to the Remonstrants what is manifestly false, and contrary to their publick Doctrine. And the Second Member is a fiction and interpolation to render them odious. *Vid. ib. p. 88.* In

In the Fourth *Rejection*, the first branch is of the same complexion; and the opposition made therein very unapt and ridiculous. *Ibid.* p. 89.

The first *Rejection*, the Remonstrants observe to be equivocal, and to admit of a double sense. Whereof they account one to be false, but the other they do most stedfastly embrace. *ib.* p. 90.

Touching the Third and Fourth Chapters, (of *Conversion*) they say, they may justly challenge three things of the Synod. 1. *Bonam fidem.* 2. *Charitatem sive equitatem.* 3. *Prudentiam & attentionem*, pag. 104. The first we are now concern'd to inquire into. And whereas, in their First *Rejection*, they condemn the Remonstrants, as teaching (that it cannot well be avouched that originall sinne of it self is sufficient for the condemning of all mankind, &c.) If they understand this of *Adam's* first sinne, there is none of them but acknowledge, that the guilt of it hath overspread his whole posterity, and made them obnoxious to condemnation: But whether that which is appendant to it, by way of punishment, makes a new guilt and begets a new punishment, no act of mans will passing unto the espousing of it; this they think too vain and triviall a subtilty to contend about.

In their Fourth *Rejection*, They insinuate, that the Remonstrants teach, That an *Unregenerate man is not properly, nor totally dead in*

finis, nor destitute of all strength tending to spiritual good, &c. whereas there is not one of them that did ever write or affirm so: but in their third Article they confesse, That in the state of Apostasie and sin, man of himself and by himself can neither think, will, or do any good, that is truly good.

In the Seventh Rejection, They impute to them, that they teach, that, *The Grace whereby we are converted is nothing else, but a gentle suasion, &c.* whereas there is not one of them have such an affirmation, That nothing else is required to the power of believing but a gentle suasion. *Quid enim ineptius quam Potentiam in homine effici per suasionem?* For what can be more foolish than to affirm that a power may be wrought in man by persuasion?

In the Eighth Rejection they charge them to affirm, *That it lyeth in mans power to be, or not to be regenerated.* When their meaning is no more but this, that it may come to passe, that man may oppose a new contumacie, or resistance to God's Call, &c. *Ibid. pag. 105.*

In the Fifth Chapter (of Perseverance) (as in the rest) the 1, 2, 3, and 4 Rejections, are observed to be of the same argument and importance, that by the Fiction of a multiplicity of errors the Remonstrants might be rendred the
more

more odious; and this is none of the most conscionable, much lesse worthy dealing. Besides, there is (to use Master *Baxter's* own words) a *perverse* insinuation in the first *Rejection*; where they affirm, there are some (meaning the Remonstrants) who teach, That *Perseverance is a condition of the New Covenant, which is to be performed on mans part, by his own free-will, before his peremptory election and justification.* In that this condition is said to be performed by mans free-will, the Remonstrants are brought *Ibid. p. 126.* under a suspicion, as if they did not think the grace of God and the continual assistance of his Holy Spirit necessary unto perseverance in that which is good; whereas the Synod knew they were of a contrary persuasion: Besides, by implying, that they should assert any *free-will* to be in man, which was not made so by grace, to do that which is pleasing unto God, they procured the Remonstrants envy, which was a manifest injury to them.

Likewise in the Second *Rejection*, the Remonstrants are (Master *Baxter* would say) feigned to teach, That *when as all abilities necessary unto perseverance, and all things, which God is pleased to use for the preservation of faith, are granted and set in readinesse, that it still remaineth in the choise, and pleasure of mans will*

to persevere, or not. Which words do darkly insinuate, as if the Remonstrants did believe and teach, that

Ibid.

God, for his part, doth first perform all those things, that are behoofull, towards men, and then leave them to themselves, affording them no further grace or help to assist, and exstimulate them to do their duty: But this is far from the Remonstrants Doctrine, who did alwayes undoubtedly hold, that God doth alwayes, both in the beginning, progresse and end, more especially in temptations, assist and help man by his grace to persevere in that which is good, unlesse he confronts those divine aides and succours by the unworthinesse of a shamefull neglect, or the opposition of a contumacious rebellion. The liberty whereof, under the most gracious and potent dispensations, is ordinarily, according to His most just and wise providence, reserved unto man by Almighty God, that so his perseverance may be, under such a sweet conduct, a work of his own choise and duty, and consequently capable of the Divine approbation and reward.

Once more; That *Author* complains, that such Doctrines are imputed to *them*, as the Remonstrants, never so much as dreamt of, especially, as they stand reported by the Synod. For example; such as are in their Fifth
Rejection,

Rejection, viz. That no certainty of future perseverance can be had in this life, without speciall revelation. Ibid. p.127. Indeed they own no such certainty of a future absolute perseverance, as flows from an inconditionate Election, and serves to furnish Cordials for the secure and sinfull, in the midst of their perversities, drowning their cares and sorrows, and extinguishing their fears of hell fire and Gods displeasure. But they do most willingly acknowledge that an upright man, one that feareth God, eschews evill and worketh righteousness, may be certain of his future perseverance; so that no force, fraud, or fallacy shall be able to rob him of (that treasure) his hope of eternall life, if so be he be not wanting to Gods grace, but walks circumspectly in that road which God hath appointed to lead him in, and beset it with Guards of Angels to secure his passage against the incursions of the enemy. And he that walks according to this Rule, Peace be upon him and mercy! But in the *Sixth Rejection*, there is another unworthy imputation cast upon the Remonstrants, viz. *That it is a very commendable thing to be doubtfull of future Perseverance.* They say, That as the Regenerate are begotten to a lively hope, so they go on (if they do their duty) to a Persuasion, and grow up to a full Assurance, and they exhort

Heb. 6. 11. hort every one (with the Apostle)
 to shew the same diligence to the full assurance of
 hope even unto the end. And this is Gospell
 truth, Christian consolation, and a practice
 laudable. But for the certainty of such a per-
 severance, as was mentioned above ; they do
 not onely doubt of it, but absolutely deny it,
 as having no just Title to the ground 'tis built
 upon, and having a *Genius* that comports too
 much with the interests of the flesh and car-
 nall security, and apt to make abatements in our
 accounts of solid devotions, and the practice
 of Holy duties. He that seeks for such a cer-
 tainty of his perseverance in God's favour, as
 may be made serviceable to careesse him in the
 heighth of his lust and vanity, is sure never
 to find it otherwise, then by *speciall revelation*.
 For the Holy Scriptures will not afford
 it. And the *Revelation* that brings it being
 contrary to that Rule, how extraordinary so-
 ever, cannot come from heaven, and therefore
 ought to be suspected (if ever it comes) for a
 strong delusion. And now having discharged
 my undertaking, and brought Master Baxter
 to so full and cleare a view, of that *unconsci-
 onable dealing, unworthy falsification, and per-
 verse insinuation*, in the Practices of his own
Party, I hope they shall receive equall mea-
 sure from him with *Tilenus* and his Adhe-
 rents. I hope he will not yet *Jurare in verba*:
 but

but suspend his belief of their sayings, al-
till a further examination.

Reflexions upon the VII. Section.

WHere we cannot but take notice of
M. Baxter's ingenuity in acknow-
ledging the full sense and importance of the
first Article, as it is charg'd upon the Synod
and its Adherents; For he confesseth that in
the Decree of Election; God had *no regard*
to faith or obedience, in the persons whom he
did elect, as a *means or Antecedent* to his De-
cree; and this he knows well enough to be
the point in question. 2. That he appointeth
the Reprobates to damnation, without any
regard to their Impenitency or Infidelity; This
Master Baxter acknowledgeth too; for he
saith, they (of the Synod) professe, that it is
for their infidelity and other sins, that God
decrees to damn them, as the *Cause* of dam-
nation, though not of the eternall decree. There-
fore the appointment of them to eternall dam-
nation, (which is the Decree, and that which
Tilenus spake of) though not the *extension*
of that appointment, was without any regard
to their infidelity or impenitency. One would
think now that Tilenus had a faire Title

ship : but to shew the pregnancy of his wit in taking up exceptions, in the writings of such as differ from him, and the acutenesse of his Judgement in finding out distinctions to blind, or set a faire glosse upon the absurdities of those to whose opinions he is wedded, he proceeds in his discourse, and first by way of Interrogatory, he demands (as if this circumstance were the main hinge of the whole Controverſie) *Where talk they of a very little number?*

Anſw. With your patience, Sir, I conceive *Tillemus* had the phrase (as you heard) from *Maſter Calvin*, whose expressions the Synod did too much reverence to disown, much lesse detest them. And therefore though they have not the very words, they come not short of the sense. For they say, *that out of the common multitude of sinners, he cull'd out to himself, for his own peculiar, some certain.* Cap. 1. Art. 10. & Art. 7. *A few number of certain men,* and so Rejection 1. And Cap. 3. & 4. Art. 7. They say, *Under the Old Testament God disclosed unto but a Few this secret of his will, (viz. concerning salvation) and yet I hope it was disclosed to all the Elect (at that time in a capacity to receive the Revelation.)* So that by luck, we have found, a Few, even in their Canons, and some certain, cull'd, out persons, for his own peculiar. And now I hope
Maſter

Master Baxter will be satisfied in this particular, if I had in *Tilents* his behalf said, that the number whether more or lesse shall not increase the quarrell. But the next word would have done it, if Master Baxter had not been prudent in the choice of it; For he doth not rudely say, *It is a lie*, but more modestly, *It's not true?* But what is the untruth? That they say, he doth it (elect unto salvation) (*Without any regard to their faith or obedience whatsoever.*) But doth Master Baxter say this is an untruth? yes and proves it too, and that substantially, by a handsome way of sliding from the question; For they professe, saith He, that he (God) hath regard to it, (and a double regard too), 1. *as the benefit which he decreeth to give them,* 2. *As the condition of the Glory, which he decreeth them.* But what is this to the matter in question? The question is about the *Provision* of it, as a *qualification*, wrought by Gods Grace, in the person to be *Elect*, and you tell us of a *Provision* made for it, that it may be wrought, *ex Post facto*, after they are elected. I'll discover the impertinency in a familiar instance. Suppose Master Baxter hath a sequestred Parsonage at his disposal, and power to give *Ordination*, *Institution* and *Induction*: one reports of him that he hath made choice of an *Incumbent* without any regard to his *Learning* or *Godlinesse*.

what

whatsoever, he being acknowledged to be a very ignorant and vicious person to all the neighbourhood. Upon this report Master Baxter's Confident undertakes the vindication, and to save the matter, He cryes out, *It's not true*, that he made him Incumbent to that Parsonage; without any regard to his learning or Godliness whatsoever; For he had regard to it, 1. as a benefit, or quality which he designed to work in him. 2. As the condition of that greater preferment which he intended to confer upon him. This is Master Baxter's way of Answering *Tilenus*.

He decreeth to save none (saith M. Baxter) but for their Obedience as the fruit of faith, which is not a means or Antecedent to Gods decree, but to our salvation, as the most rigid Anti-Arminians teach.

(For obedience as the fruit of faith?) Is the fruit better then the tree? why not for Faith, as well as for obedience, or rather for both together? But if ye should let it so (Faith being much dearer to some of them then Obedience) yet I doubt many of your rigid Anti-Arminians would not teach so. Why not thus?

By Grace †, through Faith, for
 † Eph. 2. 8. Christ his sake? Or if you will,
 † Chap. 4. *Secundum opera*, but not *Propter*
 32. *opera*, by no means; works are
via ad Regnum, but not *Causa regnandi*.
 The

The way unto the kingdome of Heaven, but not the Cause of reigning there; and therefore let it be according to their workes, and not for their works. For, if your [For.] be *Causalis respectu Consequentis*, and not onely *Rationalis respectu Consequentis*; it hath Popery in the belly, or at least a piece of the Grotian Religion, and though Bellarmine makes it a point of his Believe, yet Amesius cannot digest it. Bellarm. *Enumerat. Tom. 4. pag. 208.*

This obedience, as the fruit of Faith, you say, is not a *Meanes* or *Antecedent* to God's Decree, but to our *Salvation*. This is ORTHODORT indeed. But you might have said the same of the *sins* of the Elect, as well as of their *Faith* and *Obedience*. For they are all alike *Ingredients* to make up that One full *Medium*, as concerning the Elect. They are part of the *Means* or *Antecedent* in order to the Execution of that Decree, as you have heard before out of Master Perkins, and Master Norton; And would not this be very wholesome Doctrine to teach your people, that God had a regard to the *Permission* of sinne in them, and their severall falls, though into most heinous, wasting crimes, to serve for *Fatherly chastisements*, as well as to their *Faith* and *Obedience*, to make up the full and
intire

intire Means or Antecedent in order to the execution of the Decree of their Election.

Master Baxter goes on with his exceptions, He calls that Secluding, all the rest from saving grace, which the Synod calls but Præterition, and Non-Election, and Reliction. What atrabiliary and hypocondriac Passion suggested this exception to him? Is saving grace attainable or within the reach of these Non-Elect, Relict, (Gomarus hath Abject) Past-Byes? If not, why do you carp at the word Secluded? you have a mind to find a knot in a bull rush, if you could tell how. But to let you see it was not a word invented or made use of by Tillenus, to the Prejudice of your Party, you may find it used by some of them before him. *Esi Deus ab aeterno certos quosdam ad communionem salutis in Christo Elegit, alios vero ab ea EXCLUSIT pro suo beneplacito: Zanch. in Miscel. tract. de Prædest. Sanct. c. 1. in Thesib. de Instit. Dei Thes. 8. And Calvin. Instit. lib. 3 c. 23. Sect. 1. in pr. Quos ergo Deus præterit reprobat; neque alia de causa (observe that) nisi quod ab hereditate quam filius suis prædestinat, illos vult excludere.* I hope you will allow *Exclusit* and *excludere*, to be very near of kin to *Secluded*; and so I leave it.

But Master Baxter hath a severer censure for

for *Tilenus* in his following words, (He unworthily feigneth them to say) that God (appointeth them to eternall damnation without any regard to their impenitency or Infidelity,) when they professe, that it is propter Infidelitatem & cetera Peccata, that he decrees to damn them, as the Causes of damnation, though not of the eternall decree.) Why then, *Tilenus* said true, They were appointed, without any regard to their Infidelity &c. Ay, but he regarded their Infidelity and other sins as the Causes of damnation. Your meaning is, that those sins are the means or Antecedent (as your expression was a little before) in order to the execution of this Decree. And so are their very best works by the Doctrine of your Party, who speak conformably to their principles. *Statuere possumus bona opera Prædestinationi quandoque, quandoque etiam reprobationi inferuire. Prædestinatio per illa gloria Dei illustrat, & quoad reprobationem, sunt nonnunquam rationes, quare gravior reddatur Lapsus. Qui enim à Deo deficiunt, cum ab illo fuerint ornati bonis operibus, ut gravius peccant, ita etiam acerbius puniuntur.* We may resolve that good works do letve to the furtherance sometimes of Predestination, and sometimes of Reprobation. Predestination doth set forth the glory of God by them; and in respect of Reprobation, they are many times the means

to aggravate Relapses into sin. For they who doe fall from God, when he hath adorned them with Good works, as they do more grievously sin; so are they also more severely punished, saith *Steph. Szegedin.* 2. But doth not your Decree of Reprobation (in good earnest) make provision for those sins, in order to the illustration of Gods justice, when he shall condemn them? An attentive Reader may remember something alleadged (above) to this purpose? But not to leave it unto conjecture in a matter of so great moment, I shall give you *Master Nortons* words, (*Gen. of his Orthodox Evangelist. pag. 56. f. 14*) The end of God in the Decree, saith he, is himself, for the manifestation of his glory, in a way of Justice upon the Reprobate. The creation of man mutable, the permission of sin, the punishing of him justly for sinne, make up one full and perfect medium, (that is, means) conducing to this end, as concerning the Reprobate. (Remember 'tis the constant and unanimous Doctrine of the *Calvinists*, that the Decree includes the means as well as the end.) And this is the very Doctrine of *Gomarus* held forth in the Synod, not detested, nor rejected, nor disowned, nor silenced; for it is inserted amongst their *Acts. Part. 3. pag. 24. Thes. 2.* you had it fully in the former passages.

ges. Hereupon the Divines from the *Correspondence of Widderau*, doe conclude in the Name of those Churches to this purpose. *Act. Syn. Dor. part. 2. pag. 154. f.* Quid ergo? an peccata fiunt necessario? ita est sane; si nempe intelligas necessitatem illam, quæ pendet à gemina hypothesi, decreti scilicet permissivæ, & finis boni. *What then? are sinnes committed necessarily? yes, so it is, if you consider that necessity which depends upon a double hypothesis, that is to say, the Decree (not ineffectually, for so they hold of permission) Permitting, and the Good end intended.* The case then in short may be thus illustrated. A Noble man commits Treason for which his Prince seizeth upon all his estate to the utter undoing of his posterity. These, being disabled to purchase Armes and other accommodations for the warres, according to that equipage that becomes their Noble extraction, the Prince makes a Decree, of two branches, 1. Negative, That none should assist or supply their needs, 2. Positive, That they shall lose their heads: but this shall be for neglect of duty, or disobedience; which that they may be found guilty of, they are summon'd to appear in person, as becomes their Noble birth, and his Eminence, to fight his battails. These unhappy persons appear with such strength and Accoutrements as are left them,

accor-

according to the notice they have of the Prince his pleasure. But being unable, naked wretches as they are, to subdue their Princes enemies, He is informed, that now he hath a just cause to fall upon them, and take away their lives, and accordingly Sentence is given, and the fatal Block and Axe employ'd for a present execution. If any should complain, that this were great severity, towards poore wretches made miserable by their Fathers miscarriage, which they could no way hinder or consent unto (being no way privy to it); Master *Baxter* is an able Advocate to justify these proceedings. He will tell us, (if one should say these men were appointed to death without any regard to their disobedience) it was for their disobedience and neglect of duty that the Prince *decreed* to behead them, as the *Causes* of their beheading, though not of the *Decree* it self.

Here it will be seasonable to take notice of a *subtile Distinction*, which some of this Party makes use of to maintain that (*Horrible Decree*) as Master *Calvin* calls it, and yet to free Gods justice, as they suppose, from the imputation of Severity. 'Tis one thing, say they, to Predestinate and Create unto *damnation*, another thing to Predestinate and Create unto *Destruction*. God, say they, hath

Antid. p 38.

Supralapsarians.

bath Reprobated and Created to destruction the farre greatest part of mankind without any respect at all to sin in them : But he hath not preordained , or doomed any one man to eternall damnation (and the Synod makes a great use of this word Damnation) without respect to sin coming between. What is the ground of this opinion or Distinction ? When God condemneth the world, He performs the Office of a Judge, who pronounceth sentence upon the guilty , and therefore he hath (in that Capacity) a respect to foregoing sin, as the meritorious cause of that his sentence. But when he doth reprobate to eternall Destruction, he useth his Right of Dominion, as an absolute Independent and supreme Lord , who being bound to none, deals thus by his creatures without any intimation or sight of sinne and transgression in them, as himself pleaseth. Hence it is that so many men make the glory of Gods Power and Sovereignty † rather then that of his Justice, the end of Reprobation. *Finis Reprobationis est gloria Dei. Nam sic Deus demonstrat Liberam suam potentiam, & jus Summum faciendi de suis creaturis quod vult*, say the Divines of Embden in their Suffrage, De Artic. 1. Thes. 2. Hypothes. 4. Pag.

Vid. AB.
Syn. Dort.
part. 3. pag.
67. of.

† See The
Assemblies
Confess. of
Faith. Chap.
3. Thes. 7.

Pag. 76. And that (now mentioned) Distinction doth inable the *Supralapsarians*, to hold their own opinions, and yet to subscribe to the Decrees and Articles that define Damnation to be in consideration of sin onely. And this was a great help to accomplish that harmony and consent (not so much of minds and meanings, as of modes of Speech and Phrases) which we find in that Synod.

And now is not this Decree notably Calculated to set forth the Glory of the Divine Attributes? First God Reprobates and Creates the greatest number of men to destruction, to set forth the Glory of his *Sovereign Power*: so say the *Supralapsarians*. And then, that the Divine Justice may have her share in Glory, order is taken by the same

See *Gomar, Tb. de Prædest. disput. (1604) Tb. 23. and M. Norton ubi supra. pag. 56, 57.*

Decree, which comprehends the means as well as the end †, that sin shall fall in, to make those persons guilty, that they may be an object fit for Justice to triumph over, under a sentence of condemnation. And though this was a very common Doctrine amongst the Greater *Lights* (as they were reputed) of those Churches, yet *they* were not troubled at *them*, but at *those* that detected their enormity, and consequently, not *those* errors, but *these* Persons, that attempted *their* Reformation, are ejected, But

But doth this respect of *infidelity and impenitency*, or other sins, as the *Causes* of damnation, though not of the *Eternall Decree*, mend the matter or make it worse? It seems to make it more plausible to inconsiderate Readers, that look but superficially upon it. But weigh it exactly, and it renders the Doctrine much more absurd and repudiable. For, (as hath been intimated) it makes sin by Gods design to *truckle* † under this Decree of Reprobation, as a necessary consequent, and as a means subordinate to the execution of it; so that according to this opinion, the Reprobates are at first (in our manner of apprehension) inevitably destinated to destruction, and then to sinne, that that destruction may be ushered in with the Formalities of a *Judiciall* Processe, and a sentence of condemnation.

† *Quamvis enim peccatum, in decreto reprobationis, non spectavit Deus, ut causam illius objectam, habuit tamen permissionis illius rationem, ut medii quod fini, reprobationis subiecit ac subordinavit.* Gomarus in disput. de Præd. (disp. 1609.) Thes. 91

And yet after all the service this Distinction of Reprobation hath been prest to do them, it proves to be but a Distinction without a difference, upon the matter, by their own confession. It is but *Docendi causa*, to help Learners, that they consider a double Act, one *Negative*,

gative, (the denyall of undue Grace) which is *præterition*, the other *Affirmative*, (the destination of due punishment) which is *Prædamnation*, saith *Wollebins*, and so lay the four Professors of *Leyden*, in their *Synopsis Purioris Theol. Disput. 24. Thes. 52. (mihi) pag. 308.*

In Anatome. cap. 13. parag. 3.

Whereupon *Molinaus* deals ingenuously, and tells us plainly they come both to one reckoning, as we say; *Reprobare ac velle damnare idem esse, quemadmodum eligere idem est, ac velle salvare.* To Reprobate, and to will damnation are the same thing, even as to elect is the same as to will salvation. And though he styles the Synod *Reverend*, and commends it for the celebrity and sanctity of it; and again they give him thanks, for his accurate judgement and consent in Doctrine; yet in this he goes against the whole stream of them; and (in the 9. Parag. of that his *Anatome*,) he takes up an objection: *Non es fugeret, qui diceret. Reprobatione non destinari homines ad damnationem, sed tantum præteriri, aut non eligi.* If any one saith, men are not destinated to damnation by Reprobation, but are onely passed by or not Elected, he shall not escape so, saith *Molin.* *Nempe sic queruntur verba molliora, quibus eadem res dicatur*

dicatur. This is but a dressing up of an ugly Matter in finer and softer words. *Perinde enim est, sive Deus destinet hominem ad damnationem, sive id faciat, ex quo damnatio necessario sequitur.* For it is all one, whether God doth destinate a man to damnation, or doth that from which damnation necessarily follows. *Molin* knew well enough, that to Reprobate is, as it were, a putting the fatall rope about the mans neck, and tying his hands behind him : and whatever follows, whether exhortations or prayers, is but in order to a preparation for turning the Ladder. Hereupon he concluded, that *no man is Reprobated but for sin.* (*ibid. parag. 3.*) But *M. Baxter* would make us believe, in his next words, that the Synod and himself too are of this opinion ; for he goes on, and saith,

They do not onely respect Infidelity and other sins as the cause of damnation, but as the state, in which God findeth many, when he denyeth them the grace of Faith; | You speak not a word of Impenitency, 'tis clearly granted by you all, that that was not looked upon in the Act of Preterition. But for its companion, (as Tilenus had linked them together) though you divorce them, for your advantage, remembering the old Rule (Divide & Impera) I mean Infidelity, God had respect to that, as the state wherein he found many, &c. I pray how

how many are they? and which? Infants or Adult onely? 2. Is there not a Fallacy in those words, (*When he denyeth them the grace of Faith?*) He denyeth it to the Reprobates for ever; and therefore if you understand it of his deniall of This grace in the last stage of their lives, He must needs find them *then* in a state of *Infidelity*. Or 3. do you mean the *Heathens*, by these *Many*? What state can they possibly be found in else, when God denyeth them the Grace of Faith? But if this be your meaning, you have placed that *Infidelity* amongst very unfit Associates; For this can be but a *Negative*, not a *Positive* Infidelity; and so whether it can be reckoned amongst *their* other sins (as being a sin it selfe) is another question.

† *That men cannot see or believe, without a certain Medium or object, this is no more their fault, then it is that they see not non-existent, &c.* M. Baxter of saving faith pag. 53. f.

† But 4. did God find *any*, really, in the *state* of *Infidelity*, when he denyed them the *Grace* of *Faith*, according to the *Doctrine* of the *Synod*? Do not *they* and *you* conclude, that *Preterition* is the *denyall* of this *Grace*? 'Tis proved sufficiently already that *they* do so. And you know, *some* of them are of opinion, (and that opinion not rejected by the rest) that in his *Preterition* God considered mankind, onely as having a possibility

a possibility of being, in regard of the sufficiency of his divine power; Did God finde any then in a state of Infidelity? They that bring the Decree of Reprobation down lowest (amongst the Synodists) do affirme, that it was passed in consideration of the *Fall of Adam*. To this purpose I might produce a cloud of witnessess, were it not needlesse, seeing we find so much in confirmation of it amongst the very Decrees and Articles of the Synod, to which all those Divines subscribed. *That God out of his mere just will hath not decreed to leave any man in the fall of Adam, and common state of sin and damnation, or to passe over any in the communication of grace necessary unto faith and conversion. This they reject as one of the troublesome errors. Cap. 1. Reject. 8. and cap. 2. Reject 3. That all men are received into the state of reconciliation and grace of the Covenant, so that no body shall be condemned for originall sin, nor, in respect of it, be liable unto death or damnation, but that all are acquitted, and freed from the guilt of that sin. This they reject as the same error too. To the like purpose is the first Rejection of the 2. and 4. Chapters. Where we have not onely rejection or denial of grace, but damnation also intailed upon Original sin. And if the grace of*

*All. Synod.
Dord. 2. part.
pag. 77. q. 5.
3. part. pag.
24. thes. 7.
& p. 123. f.*

faith was *denyed* to them upon that account, how could God find them *before* it in the *state* of Infidelity? Sure you will not make it *Adams* state *before* his fall, for he had no need, and therefore it was no part of his duty to *believe*; in the Gospel-sense of believing; and consequently *Originall* sin, whether as committed by him, or derived unto us, cannot be *Infidelity*; Therefore that was not the state he left men in, and yet the Decree of Reprobation had no other lower Prospect of man, as a condition to passe him by upon, but that wherein *Adam* left him, as the Synod hath defined. And therefore your [*other sins*] must disband together with your *state* of Infidelity, unlesse *Originall* sin be a Noun of Multitude; For that is that, which the Synod calls *the common state of sin and damnation*, wherein they say, *God left the Reprobate*, when he denyed them the grace of Faith. But *M. Baxter* proceeds, and tells us of the Synod further, that

Of all the Non-elect they determine that God leaves them but in that misery, into which, by their own fault they precipitate themselves: and that he leaves them by his just judgement to the Malice and Hardnesse of their own hearts. 'Tis most certain, when ever God leaves men, he doth it by his most *just* judgement: but that He should leave them, to the *Malice and Hardnesse* of their *own* hearts, before this
Ma-

Malice and Hardnesse be found in them, were very strange. And unlesse *Adams* sin, or *O-riginall* sin, upon which the Decree of Re-probation passed against them, be *Malice* and *Hardnesse* of heart, I see no truth in that as-
 sertion, that God leaves them (*then*) to the *Malice* and *Hardnesse* of their own hearts. This is indeed a misery, into which men by their own *personall* faults, do precipitate themselves: such is not that which you and the Synod speak of; neither by *omission*, nor by *commission*, nor by *consent*. How then? It is the fault of their *Nature*, which they are made guilty of *onely* by imputation, saith Master *Calvin*, as you may finde him cited in the Preface to *Tilenus* his Examination. To which I will adde that of *Lub-berius* †, *Our Carnall generation from Adam, fal'n and guilty, neither is, neither can it be, the cause of that originall guilt which we derive from him; but the impu-tation of sinne committed by him, &c.* And if it be thus, then you cannot say, they are *but* left in that misery, into which by their *own* (if you mean *proper personall*) fault, they ptecipitate themselves. Neither is it true, that they are *but* left in this misery; for according to the nature of the means, design-
 ed by this very Decree, and subordinated

† A Syn-
 dist. In De-
 claratione
 Respons pag.
 105.

to the execution of it, they are subjected inevitably to a far greater misery, 1. of sin, and 2. of condemnation and punishment. To proceed.

You say, *Though they deny Election to proceed upon foreseen faith (because God decrees to give that faith, before we can be foreseen to have it) yet they purposely passe by the question, Whether foreseen Infidelity be in any the qualification of the object of Reprobation or Preterition: But plainly they took foreseen [Malice, Hardheartednesse, mens own sin, and their own wayes and common misery] to be the qualification of that object.*

Answer 1. For the *Common misery* we grant it; In drawing up their *Canons* against the *Remonstrants*, touching the divine Decrees, they thought it would be most for their advantage, to plant them upon that ground. But what? *men's own sin*, and *their own wayes* too, did they take these to be the qualification of the object? It seems the *Reprobates* learn to go *alone* betimes. But I suppose *they* had not gone very far in those wayes, what ever speed they made; For the *Synod* do determine that this *Act of Reprobation*, or *preterition*, passed against them upon the *fall of Adam*, (as was observed before, and the places where they hold it forth pointed out to you) and how many *Leagues* had

Cain travel'd upon his own leggs, at that time? and yet he was the first of such travellers that were left in that fall, if yet we may conclude him to have been left in it. But I see, if you have not mistaken them, the Synod have misled you, in these, [*their own wayes*]; For whereas they say, the *Non-elect* are those, Cap. 1. Art. 15. whom God hath decreed to leave in the common misery, and not to bestow saving faith, and the grace of conversion upon them, but leaving them in their own wayes, &c. Here's a description of Reprobation, with the fruits or effects of it. 'Tis a reliction of men in the common state of misery, accompanied with the deniall of saving faith and the grace of conversion; and here is their first setting forth, in their progresse into actuall sins, till, having accomplisht that unhappy Voyage, at last they arrive at condemnation and just punishment, as the Synod (in other words) reports it. Here then, if you consider the Decree of Reprobation pass'd upon the Account of Adam's fall, men's own (if you take it for) actuall sin, and their own wayes are not a previous qualification for it: but a necessary and unavoidable consequent of it.

2. Unlesse [*Malice and Hardheartedness*] be common Titles for *Originall sinne*, (and if they be, they are very absurd ones) you are

are as much out of the story as before, as hath been made evident already. And so for Infidelity; For Infidelity of this kind, as a *fin*, there can be none, (according to your own doctrine) till Christ, the object of saving faith be propounded. He could not be propounded (for a Saviour, till there was need of him) till after *Adam's* fall; but before that Propofall, the Act of Reprobation stept in, and prevented all the Non-elect of his saving benefits, as the Doctors of the Synod have concluded. And yet

3. If God found many of these Non-elect, in a *State* of Infidelity (as you affirmed a little above), why *that* should not be acknowledged, as fit a qualification, to be looked upon, in an object of Reprobation, as *Adam's* fall, or any other, if not much more, than any other of their own sins, I cannot yet understand. But the truth is, though *Master Baxter* saith, *they purposely passe by the question*, yet having fixt their Decree of Reprobation upon the *fall*, to speak consonantly to that Doctrine, they could make no question of it; especially having denyed e-

De Reprob.
Judic. de
propof. 4.
All. Synod.
Dor. part. 2.
p. 19.

lection to proceed upon *foreseen* faith; For the Divines of the *Palatinate* do conclude from that Rule, *Contrariorum eadem ratio, eadem scientia est*, That from the

account given of Election 'tis easie to take the measures of its opposite, Reprobation. † *Dicere Deum quosdam reprobasse propter prævisam incredulitatem, blasphemum est in Deum, cui hac ratione jus suum detrahatur, gloria eripitur. Paræus in Rom. 9. 13.*

One thing more, I must take notice of, though it be shut up in a *Parenthesis*; you say, *God decrees to give faith before we can be foreseen to have it.* I would fain know, whether *God's foresight* hath no other *Perspective glass* or way of discovery but *His Decree*? For, if he doth, in your opinion, decree to give or effect every thing in us, before we can be foreseen to have them; then it inevitably follows, that in your Judgement, that [*foreseen Infidelity, Malice, Hardheartedness, men's own sins, and their own wayes and common misery*] are to be put upon the account of *Gods Decree*, and laid at the doore of his efficiency. And then, whether to punish men for these, (if they be the effects of his own Decree, and so unavoidable) be *justice* in him or no, you go on and tell us of the Synod,

That, they make Preterition an Act of Justice in God. Answ. But Sir, I have shew'd you before, that not onely a single Person, *M. Norton*, but a *Quum Deus Electionis fecit, tum justitia ejus nondum erat lesa. Piscator contr. Schaff. Tb. 104.*

whole Assembly, (that late one at *Westminster*) make it not an Act of Justice, but of Sovereignty. And may not this be the very sense of the Synod, by an equivocall use of the word Justice?

* *Thef. de Præd. disp. 1694. Thef. 27. Nicæus & Schure saith, Non accidere ex iustitia iudicii divini, quod plures sint condemnandi, quam salventis, sed ex iustitia dominii, &c.*
So Appen. præfior.

Declar. in Præfior.
Reprobation being first at originall sin, and that ascribed to Gods imputation onely, the whole account of that Decree

is finally, by them resolved into Gods mere will; hence they make it rather an Act of Power than Justice.

For *Gomarus** (a *Crowbillarian*, as was noted above) saith, though God doth destinate and create men to destruction, he cannot be accused of injustice, in regard of a double right in him; 1. that of absolute dominion; 2. that of judgement, subordinate and relative to sin, (when it is committed.) So, saith he, here appears a double justice. One is the Justice of an absolute Sovereign, who is supposed to do no injustice, whatsoever he doth, being under no Law, and having all at his dispose; In this sense the *Synopsarians* call Preterition an Act of Justice. (*Jure Domini*;) Or 2. the Justice of a Governour or Judge, who passeth no sentence of condemnation, but upon intuition of sin, or evidence of guiltinesse; and in this sense the

Supratapsarians will not, but the *Sybtapsarians* do acknowledge *Preterition* to be an Act of Justice. Now, how many of the Synod were for *Comatus* his sense, and how many for the other; I shall leave to M. Baxter to Examine. In the mean while I shall hasten to make my

Reflexions upon the VIII. Section.

HAVING gotten footing upon such firme ground, as he supposed he had laid, He proceeds to expostulate very *Magisterially* in these words.

And where now is the odious error that this second *Tilenus* put such a face upon? Sir, It hath a more ugly face of its Own, then any *Tilenus* can put upon it; and neither the Synods mark; nor your paint can hide it, much lesse make it beautifull. But where is it to be seen? you ask: Is it in the Number? If he think a greater number are saved or absolutely decreed to salvation, then they do, he should speak out.

I Promised you already not to quarrell further with you about the number. But what if *Tilenus* should speak his minde out, in this particular? I hope there is no *Felony*, nor *Treason* can be made of it. I will therefore tell

you plainly for him, (if you do not know his minde already), that he is so far from thinking that a greater number are *absolutely* decreed to salvation, then they do, that he doth not think so of any *single* person whatsoever. But what! do they think, that any number are *absolutely* decreed unto salvation? *Absolutely*? That is, *without any regard to their Faith or Obedience whatsoever*; and are they come to this already? But perhaps by the word *Absolutely*, you intend, *Absolutely* in respect of *Motives* on Gods Part, not in respect of *Means* on our Part, and yet I cannot tell how you should do that neither, since the *means* are *absolutely* decreed too, as to be wrought in the Elect, according to the judgement of the Synod, and most expressly declared by the British Divines. * But what if we grant you an *Absolute Decree*, in respect of such *Motives*? If we acknowledge, that there is in man no *Cause, Motive, or Morall Title* unto his Election: but ascribe it wholly to God's *good pleasure* and *Grace*: will you then condescend to it, that there is any *qualification* at all in him, unto which, as the *Term or Object*, the wisdom of God thought fit, the *Decree* of election should be Terminated? Grant this and we shall soon agree. But what should this *Term or Object* be, to *qualifie* Persons

* *All. Syn.*
Der. part. 2.
pag. 200.

sons for their Election? It can be no other, than what may make us *capable*, in the accounts of the Divine wisdom and Grace (of which the holy Gospel is the best Repository) to receive the *Highest Act* of Gods Dearest Love towards us in Christ Jesus; and such is our *Election* unto *Glory*, Our Saviours [Come ye blessed children of my Father] at the Generall Judgement, being nothing else, but the Solemn *Judiciall* Publication of it. But if *Tilenus* be of this opinion, *What manner of Persons ought we to be* 2 Pet. 3, 11. *in all holy Conversation and Godliness?* For it should seem by this Doctrine, that a *holy faith* and a *blamelesse life*, are made the previous dispositions to our *immutable election* unto *Glory*. But this will usher in a new objection of Master *Baxters* against *Tilenus*.

For if he think, (saith Master *Baxter*) that God foresaw that they would believe and obey, before he decreed to give them faith or the grace of obedience, and consequently that these are *only* or *principally* of themselves, and not of God, he must condemn *Austin* &c, as well as the *Synod of Dort*.

Here we have a very *Perverse insinuation*, if I may make so bold, with Master *Baxters* leave, to use his own expression. *Believe and obey* (you mean the Gospel) before a *Revelation*

lation of it, or a call to it? Was *Adam* obliged to do so, or could he do so in his state of Innocency? And will poore *collapsed Tilenus* pretend to it? No, he hath studied the Mysteries of Grace, and learnt himself, and the incapacities of Man-kind better, God hath, not onely a *Foresight*, which is, as I may say, bounded within the compasse of things future, in their due time, existent; which cannot be without his Decree: but also a *Foreknowledge*, which extends to all things Possible, though no Decree ever did, or ever shall passe for the futuration or existence of them. Thus he foreknew that the men of *Keilah* would have delivered up *David* into the hands of *Saul*, if he had stay'd amongst them; and thus he foreknew that *Tyre* and *Sidon* would have repented, if they had been placed under the same dispensations, as *Chorazin* and *Bethsaida* were. Now suppose, Almighty God to consider men under such a state and order of means; though he hath not, as yet (to speak after the manner of men) decreed to establish either such an order, or such men under it, yet by his *Omnipotency*, he infallibly foreknowes what creatures of such capacities, would do, being put into such a Posture. But for Faith and Obedience, these duties relating

lating to some Authority and Revelation, and requiring power far above what remains in us since the fall of *Adam*, it implies a Contradiction to say, Man can believe and obey the Gospel, before he receives as well a competent strength as a proper Object for it. But Almighty God having put such and such capacities into us, and placed us under such and such means and dispensations, in his eternal wisdom, He Foreknowes what use and what improvement every one will (in that order) make of those capacities and dispensations; And then making a Decree according to this his Foreknowledge, He Foresees who will believe and obey, not before he *decrees* to give them faith or the grace of Obedience, as M. Baxter perversely *insinuates*: but after it, (though considering them under such an order of means, he foreknew it, before his Decree) and consequently this both *faith and obedience* are neither *only*, nor *principally* of themselves, but of God; And this is consonant to the Doctrine of the Primitive Church, for all the purest Ages of it. † And if the *Passion*, or *prejudice* or *interest* of fierce Disputers have raised new Articles, and maintained them at the charge, or upon the reputation of their *Over-credulous Admirers*,

† As Mr. Baxter acknowledges in his *Saints Rest*, part. 1. pag. 154. in the margin. f.

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yet having imposed so palpably upon the Faith of the Church, they are in these particulars, to be fortaken, by what Names, or Titles soever they be dignified or distinguished. And for this we have S. Austin's own

warrant and direction. *Disputa-
Epist. III. tiones quaslibet etiam Catholicorum
& probatissimorum virorum, non
esse tanti faciendas, &c.* He saith, The Disputations of the most approved Catholicks are not so highly to be esteemed, but that it may be alwayes lawfull for us, with respect to the honoun that is due to them, to reprove those things in their writings, which we think to be recessions from the truth. And he addeth, that himself did so by the writings of others, and he would have others do so by his own.

Neverthelesse Master Baxter may receive competent satisfaction to his scruples, if he will but keep his word; For he makes a very reasonable demand in these words;

For my part, saith he, I wish no more in this, then may consist with Rationall Prayers and Thanksgivings; and if this be all, who will not adde a great AMEN to it?

Do you wish no more then what may consist with Rationall Prayers for the Grace of God? For my part, I am so farre from denying you this Option, that I wish, with all my heart, that you would really grant but so

much

much for your self and all your Party. But the truth is, men of your *Ortho-DORT* Persuasion, if they speak consonantly to *Right Reason*, they must conclude the prayers of the *Major* part of mankind, to be grossly *irrationall* and absurd. For according to your principles, some, even of those, who are truly sanctified, (for such *S. Austine*, by your own acknowledgement, allowes to be amongst the *Non-Elect*) can never addressse themselves to their Devotions, but they must, either pray for their own damnation; which is *irrational*; or that the *Divine Decree* about it (as it is calculated by your *Doctrine*) may be repealed; which is no lesse *irrationall* then the former. And in (that which is of generall Prescription) the Use of the *Lords Prayer* (A *Forme*, which I hope *M. Baxter's* modesty will yield to be as *Rationall*, as any his zeale, Phantasie or Godlinesse can make, at least *Ex tempore*.) All the *Non-Elect* are, by unavoidable Consequence, involved in offering up (as it were in one breath) crosse Petitions to a like Purpose. For, according to your *Doctrine*, All these *Non-Elect*, are left, at least, in the *Lapse* of *Adam*, under (as many call it) an *efficacious* Permission to fall into *Actuall* sin; in intuition and respect whereof, they are *Predamned* to everlasting fire; and the *End* of this, you say, is the *Advancement* of
Gods

Gods Glory, and the Finall execution of it, at the Great day, which will be the consummation of his Kingdome. Hence it follows undeniably, that in offering up those Petitions [*Hallowed be thy Name; Thy Kingdome come; Thy will be done;*] They pray for their own damnation. And again, seeing this *Damnation*, (to which, *Your's* say, they are *Preordained* upon this account) is the greatest evil of Punishment, (or a combination of them All,) To which, though they may be *Decreed* (according to the Doctrine of many *Calvinists*) by Gods *Right* of Dominion, or his *absolute* Sovereign power of Jurisdiction, yet *adjudged* and sentenced to it *justly* they cannot be, without the *guilt* of sin; and therefore the said *efficacious* Permission of sin, and the peremptory *Deniall* of Grace *Sufficient* and *necessary* unto *Faith* and *Repentance* (without which there is no *Remission*) are *Decreed* likewise, as the unavoidable *Means* of bringing that *Horrible* Decree to its *Finall*, *Infallible* execution; Hence it follows by unavoidable *Consequence*, That in offering up those other Petitions, [*Forgive us our trespasses; and lead us not into temptation; but deliver us from evil;*] These *Non-Elect* do implicitly Pray, that the said Decree may be *Repeated*.

But his *Question* following, [*would you not have men pray for faith that want it?*] May

put a man to a band, if not to silence. The Synod it self was not resolved about it. For though it be a piece of their advice in their 16. Decree upon the 1. Chapter: Yet upon second thoughts, (*Chap. 3. and 4. Reject. 4.*) and a fuller view of it, they desery it to be an enemy, not onely in Arms, but upon the March too, (as the English Translator gives Intelligence) against direct Testimonies of Scripture: And *Dontclock* saith, All study and care a man can use to promote his salvation, before faith and the spirit of renovation, is not onely vain, but rather hurtfull then profitable, as you heard above. If this be true, to what end should a man pray for faith that wants it? But I thank God, I am not of *M. Dontlocks* opinion; and therefore you shall have my advice without a fee in this case; *Let him pray.* And he that hath it, let him Pray for more continually with thanksgiving. But *M. Baxter* hath not done his *Expostulations* yet; for he goes on in the same strain still. *Was it not a Rational Prayer* [Lord increase our Faith] and [Lord I believe, help thou my unbelief?] Who doubts it? And was it not a *Rationall Thanksgiving* of Paul for his *Converis*, that [God had given them both to believe and suffer for him?] That God had given the *Philippians* to believe and suf-

Phil. 2. 29.

fer

fer (not to fight) for him, I find, by way of assertion, not thanksgiving, which yet had been very commendable, if he had thought fit to take the occasion. But you observe God gives both to Believe and suffer; I suppose you mean the opportunity and patience to glorifie his Name and Gospel by their sufferings; for sure you cannot think that God did actually inflict the reproaches, which they suffered, or their stripes upon them; and if you understand it of the grace and power to yield submission to their Persecutions with meeknesse, we must remember the concession till we meet with a fit occasion to make use of it.

In the *interim* we will have the patience to read out your long objection; which proceeds still in these words, [*Sure you do not mean when you pray for [Increase of Faith] that God would give you naturall free-will, which you had before, or that he would send the Gospel to you; but some way that he will effectually procure you to believe. (And doubtlesse the way of his internall operation is beyond our reach, and therefore beyond our dispute.)*]

1. If this be beyond our reach and our dispute; why have your Party stretcht themselves so much, and multiplied so many fierce disputes about it? Nay, why have they defined so positively,

Ch. 3. & 4.
Rejett. 8. &
Art. 12.

lively, that God employ's his omnipotent strength in it, working (our regeneration) *in us, but not with us* (as the English Translator hath it) but, *without us*; why do you say this operation is performed, *insuperably, irresistibly*? Nay, if the work be *beyond* our reach, why have so many Worthy learned men been, not onely *reviled* but *ruined* by them; because they chose rather to follow the expressions of the holy Scriptures and Ancient Fathers, then subscribe to their *new and unsavoury, and contradictory* Phrases, and positions?

2. You may be *sure*, when he prays for *Increase of Faith*, no man in his right wits, intends his naturall free will, nor the sending of the Gospel, when he hath it lying by him. But now, I pray, let me take my turn to put *Questions*. Had the *Primitive Church* for 3. or 400. years together no *Rational Prayers*? Have the *Lutheran Churches* at this day, no *Rational Prayers*? Did not *they*, and do not *those*, in their devotions, beg earnestly of Almighty God, that *some way* he would be pleased effectually to procure them to believe? Could this doctrine make so great a *Harmony* in their *Liturgies*, and can it not consist with your Prayers? I am sure the fault is not in the *Doctrine*. That is innocent and charitable and good friends with all
the

the world, and therefore very well disposed both for Prayers and other holy Duties.

3. What think you of these Prayers, amongst the rest, in the English *Liturgie*?

A Almighty God, which shewest to all men that be in errour, the light of thy Truth, to the intent that they may return into the way of righteousness; Grant unto all them that be admitted into the fellowship of Christs Religion, that they may eschew those things that be contrary to their profession, and follow all such things as be agreeable to the same, through our Lord Jesus Christ.

Or of this,

Lord from whom all good things do come, grant us thy humble servants, that by thy holy inspiration, we may think those things that be good, and by thy mercifull guiding, may perform the same, through our Lord Jesus Christ.

Or

Or. of this,

O God, forasmuch as without thee, we are not able to please thee, grant that the working of thy mercy may in all things direct and rule our hearts, through Jesus Christ our Lord.

Or of this,

Keepe, we beseech thee, O Lord, thy Church with thy continuall mercy, and because the frailtie of man without thee cannot but fall, keep us ever by thy help, and lead us to all things profitable to our salvation, through Jesus Christ our Lord.

Or of this,

Lord, we beseech thee, to grant thy people grace to avoid the infections of the Devill, and with pure heart and mind to follow thee, the onely God, through Jesus Christ our Lord.

Lastly,

Lastly, what think you of this Prayer,

PRevent us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help, that in all our works begun, continued, and ended in thee, we may glorifie thy holy Name, and finally, by thy mercy, obtaine everlasting life, through Jesus Christ, our Lord.

Is not this a Rationall Prayer? Doctor Jackson saith, That, *In the first part of this Godly Prayer, we have the state of the Question concerning the concurrence of Grace and Freewill, more pishly and more plainly set down, than in any Controversie writers, whether in the Romish or reformed Churches. The Summe is, That without Gods Preventing Grace, or peculiar disposition of his Favourable Providence, we cannot do any good works at all, though but Civilly or Morally Good, nor any works Spiritually Good without Gods assistant Grace, or gifts of the Spirit inherent in us.*

To be a *Helper*, is a Title, which the Almighty frequently takes upon himself; and the

the Church is wont to appeal to *him* under that Title, when she addresseth her self to him, to gain his succours in her distresses. And, as S. *Austine* hath observed, that Title is as well a prescription of our duty, as a support of our expectation. *Ipsam nomen Adjutoris prescribit tibi, quia & tu ipse aliquid agis. Agnosce, quid postulas, Agnosce, quid confitearis, quando dicis, Adjutor meus es, ne derelinquas me. Adjutorem utique invocas Deum. Nemo adjuvatur, si ab illo nihil agatur.* If we style God our *Helper*, we suppose our selves to be in action, and our Prayers design'd to solicit his assistance, not to cut out work for him. If we think those divine dispensations, under whose influence, we desire, in our prayers, to be conducted, should determine all our good motions, we might soon be tempted to throw off all care and leave all other duties to be wrought in us, by God alone, and betake our selves wholly unto prayer. And having entertain'd this vain imagination, how many are there in the world, that, when they suffer infirmitie, or fall into fouler sins, are ready to ascribe it, not so much to their own neglect of duty (for alas! humble and modest wretches, they can do nothing!) as to the suspension of that divine Omnipotent determination, that should have accomplished the *same* in them. And then they

they comfort themselves with such thoughts
 “ as these; [God did not determine me, not
 “ bow my Will to do otherwise. I cannot of
 “ my self change my disposition, and this is
 “ that I received from God, who suffered me
 “ to be led into this temptation, though I have
 “ not failed to pray daily not to be led into it.
 “ What shall I do? I hope God will one day
 “ give me so to be determined that I shall not
 “ fall.] Thus they hope, and pray, and ex-
 pect the return of their prayers, but their sin
 remains, because they will not be convinced,
 that it is their own duty, at least, not that it
 is in their own Power and choice, to deter-
 mine against it.

Our *torpor* and lukewarmnesse is a disease
 that wants so great a remedy as our own
 prayers and God's quickening assistance. But
 if the sword of *Josua* doth not second the e-
 levation of *Moses* hands, if our endeavours
 do not attend upon our Prayers, those *Ama-*
lekites that infect us will never be discomfited.
 Hence Saint *Peter* is carefull, that when we
 rise from off our knees, we should take heed
 to our walk also, 1 Pet. i. 17. *If ye call on*
the Father, who without respect of persons judg-
eth according to every mans work, passe the
time of your sojourning here in feare.

In a time of violent temptation, I doubt
 not, God may and many times, doth vouch-
 safe,

safe so to fortifie and determine the will of his faithfull and devout servants, at the importunity of their ardent prayers, (or when he sends them out upon some signall employment, for the service of his Name and Church) that they shall not be vanquish't or transported by it. But when their will is thus necessarily determined by Almighty God, their liberty ceaseth, and they cannot properly be said, at that very time, to obey God (as obedience presupposeth liberty, and denoteth duty) in overcoming that temptation; because that *Speciall Help* (which gaines the Conquest) is given as a kind of reward of their former piety, or as a present benefit returned unto their prayers. But we are to consider, not what God's superabundant Goodnesse is pleased to conferre upon such as are excellent in virtue, (whether by way of reward for their former piety, or of benefit upon the earnestnesse of present devotions) to help them in their saddest exigencies: But what his ordniary way of dispensation is in the *Commencement* and carrying on the work of Grace in mens hearts. The best measures we can take for this, are his own *Revelations*; and these are discovered not onely by *Commands*, establisht with promises and threatnings: but by *obtestations* and *complaints*: As I live, saith the Lord, I
 I have

Ezek. 18.
 23. have no pleasure in the death of him that dieth; Turn ye, Turn ye; why will ye die, O house of Israel? By *Options* and *wishes*; O that my people had hearkened unto me: and Israel had walked in my wayes! O that they were wise, that they understood this! O that there were such a heart in them! By *Prayers* and *besechings*; This is signified by the extension of hands, (which is often set forth as a posture of Prayer)

Psal. 81. 13.
 Deut. 32. v.
 29. All the day long have I stretched out my hands to a gainsaying people: (and) Now then we are Embassadors for Christ, as though God did beseech you by us, we pray you in Christs stead, be ye reconciled unto God. The *Sincerity* of God's earnest desire of mans Conversion and Salvation, attested by these (and other like) *Patheticall obtestations, Options, and Prayers*, is enervated and overthrown, *viz.* as well by the necessity of an irresistible conversion, as by the insufficiency, or internall inefficacy of Grace, and impossibility of obedience. 'Tis inconsistent with the Divine wisdom to desire impossibilities, as life from a dead creature, or motion from a carkasse; for that were, to desire a sufficient effect from an insufficient Cause.

So to desire an irresistible conversion; for that were to desire obedience, wherein there must be liberty, in necessity; and to be earnest that that may be done by *others*, which he absolutely intends to do irresistibly by *himselfe*.

But whereas M. *Baxter* is so tender and jealous of the reputation of his own Reason; and *that* must not be debased so much, as to be prostituted to an *irrationall* devotion; it were well, if he were no lesse tender and jealous of the honour of the Divine wisdom. For such is God's gracious Condescension, in his intercourse with poore Sinners, that he makes *Prayers* to them too, that they would be converted, and be reconciled, and be at peace with him. Are these His *Prayers Rationall* or serious, think you? If your prayers to him, cannot *Rationally* consist, without his *irresistible* determination of your will; how can his to you, consist with it? Is it not agreeable to your Reason, to pray for God's preventing and following Grace, For Grace to excite and inable, and assist you, unlesse he doth *invincibly* apply your will to the singularity, and every circumstance of every good act you do; And is it agreeable to his wisdom, to pray and beseech you, to do that, as your duty, which he must *insuperably* work in you himselfe, or else it shall not be done at all?

So that, in short, your objection from *Rationall* Prayers, is unavoidably returned upon your self ; For what, you think, you may *rationally* expect from him , upon the account of your Prayers ; the same he may as *Rationally* expect from you, upon the account of his. And thus much for *Rationall* Prayers.

And by Parity of Reason, your objection from *Rationall* Thanksgivings will admit of a like Solution.

'Tis certain we can never give Almighty God sufficient thanks for the Riches of his abundant grace and favour towards us. But there are a sort of sturdy Beggars, that will crosse the proverb and be choosers too ; and if they may not have what they list, they remain churlish and unthankfull for all other instances of our bounty. But the law hath made a good provision, in appointing not an almes to cherish, but a whip to chastise such dispositions. A [*God I thank thee*] may be express with no little vehemency of Spirit, when men have little thanks for their labour ; For 'tis ordinary, as well to ascribe unto God what his Justice will not own,^a as to expect what his wisdom will not grant.^b You should consider that as we are obliged to give thanks : so God hath thought fit to give commands, and doth

^a Jer. 7. 10.

^b Isa. 58. 3.

doth vouchsafe commendations and praise to our well performed duties. Whatever the Ignorant vulgar do, a wise man will not cast away his commendations upon the actions and combatings of those little *Puppets* that play in sight, but reserves them for the honour of that invisible hand behind the Curtain, by whose *sole* strength and activity they are put into their severall postures. If our Regeneration or conversion be wrought in us *solely* by Gods Omnipotent strength, *without us* (as the Synod hath designed) it were very absurd that *we* should have any praise for it: yet the *Apostle* saith, that, *that circumcision of the heart, in the Spirit*, (which can be nothing else but regeneration, or conversion) though it gains no praise from *man*, as not subject to his observation, yet it hath praise of God. Rom. 2. ult. God allows his servants to seek for *glory* and *honour*, as well as *immortality*, by a *patient continuance in well doing*. Rom. 2.7. c and he assures us, for our encouragement, we shall not lose this part of our reward. For he will give praise, and an *Engel* *serve bone & fidelis*, well done thou good and faithfull servant!

^c Phil. 3. 8.

^d 1 Cor. 4. 5.

Mat. 25 21.

God understands the extent of his own work and his creatures duty, better then you or I; and he is so jealous of his own glory,

he will not prostitute any part of it to an unworthy flattery of his Vassals. The Approbation and Applause he gives them, at the end of the day, when their work is done, is an earnest admonition unto us, who are still upon duty in the Vineyard, that he expects to be honoured by an ingenuous and free obedience. To lay all the burden of our duty upon his operation, that the more thanks may accrew to him upon that account, is to grow lazy that Grace may abound; And he will never accept of such thanks, as are set up to commute for duties that are attended with more cost and difficulty, or are made a pretense for sloath, or an encouragement to tepidity.

2. I would aske, from whence these *Thanksgivings*, you set so much by, come? Sure, if the rest of your good Motions carry this stamp of Divine and irresistible Determination upon them, your *Thanksgivings* do so too, and then whether they be *Rationall* or no, you cannot but perform them, and in that case, whether it be *Rationall* to expect praise and glory for them, I have some Reason to be doubtfull. The summe of all is this; The Praise which God gives his servants for the performance of their duty, it is a *Rationall* Praise, or it is not. I hope, you will not say the last, for shame; for admit there be a
great

great Grace in it, yet you must allow that there is some truth too, *Job* 1. 17 and then it must be *Rationall*; for God is a God of wisdom, If this praise be *Rational*, then it is for something *done* that might have been omitted, or done otherwise; else how can a man *have praise in himselfe alone and not in another*, *Ecclus.* 31. 10. as the Apostle saith he hath, if his works be Judgement-proof and current? *Galat.* 6. 7.

In short, this puts the difference, betwixt that Good, that consists in *duty*, and that which consists in operations *merely* voluntary; and that whether they proceed from the Excellency of *Essentiall* Perfection, as in God, or from the benefit of *exalted* Nature, as in Saints, and Angels. They, who are subject to a law in the quality of *Probationers*, in order to their *triall* for preferment, they can give no proof of themselves; Acts of Subjection they may do, but rewardable obedience they cannot performe, unlesse they have liberty of *Contradiction* (as the Schools call it) a freedom to do, or not to do their duty. It is otherwise with Angels and holy Spirits at their journeys end, when they *Rest* from their duties, and *Rev.* 14. 13. reign as kings in the possession of eternall blisse. The excellency of their good-
I 4 nesse

ness consists in a perfect voluntary Conformity to the *chief Good*, with a full satisfaction and acquiescence in the fruition of it, without that imperfection of a liberty to do otherwise. Upon our arrival in heaven, and our immediate approximation unto God, when we shall be like him, and see him, as he is in Glory, we shall then *Will Good* as the blessed Saints and Angels do, most voluntarily, yet not of freedom but necessity: But to do this, is the Prerogative of our Nature, in highest *state* of Exaltation, by way of reward upon the consummation of her *duty*, which is *free obedience*, and never properly performed (unless by speciall dispensation, if any such be granted) but when we have it in our own power and choice to do otherwise. But this contemplation hath transported me beyond my bounds. All that is desired of Master *Baxter* is this, that he will allow, that praise, which the most wise God gives unto men for their good duties, may be as *Rational*, as Man's Thanksgiving for the benefit of the Divine Grace; and then his objection will amount to nothing. But as long as he continues so eager in a palpation and flattery of his own Reason, He must expect to meet with some Adversary, that will be no lesse zealous in a just vindication of Gods wisdom. But let us attend to the case he puts
for

for *Tilenus* to answer, which is ushered in with a [*If,*] and an interrogatory, after this manner.

3. [*If his offence be at Gods preterition of men without a foresight of their demerit*) as taught by the Synod. To interrupt your *Period*, I suppose this is a matter to take offence at, and to carry a just indignation against too. For *Dontclock* and *Molinaeus* say, it chargeth God with unjustice; For it cannot consist with Gods Justice, *Si homo innocens & nul- lam ob culpam destinaretur ad de- sertionem, ex qua eterna perditio necessario con- sequeretur*; If a man innocent, and for no fault should be destin'd to desertion, from whence of necessity his eternall perdition fol- loweth.

Molin. A- natom. Ar- min. cap. 13 pag. 84.

He addeth another Reason (*Parag. 10.*) If God hath destined his creature to perdition, it is necessary that he should have destinated it to sin too, without which that perdition cannot be just, and so God shall be the impulsive cause of sin. Nor can man be justly punished for that sin, unto which he is either precisely destined, or compelled by the will of God. And (*Parag. 6.*) He flies higher, and saith, By this kind of Reprobation the Innocent creature is not onely made most miserable, but also most wicked. For if God doth first

hate man, the work of his own hands, it cannot be but that man must needs hate him again; and so God, by this opinion, is made the Author of sin, and mans hatred of God. This Opinion therefore, even in the Judgement of *Molinæus*, (to whom the Synod gives so great commendations, amongst their

† *Part. I. p.* 300. *Acts* †.) does justly give offence to all Readers, that are tender of the honour of Divine Justice. But

(saith *M. Baxter*) it is not their Doctrine (true or false) but his (*Tilenus*) forgery, yea it seems contrary to their Doctrine. You say right *M. Baxter*, it seems contrary to their Doctrine: and they and you, are much beholding to your seemings: But *Mul. a videntur, quæ non sunt*; and so doth this. Was it rejected as a troublesome Doctrine to those Churches, wherein it was so fiercely maintained? Let the Reader remember (if *Master Baxter* will not) what the Contest was, betwixt *Maccovius* and *Lubbertus*, mentioned above; Let him also reflect upon the Publick Profession of *Gomarus* in the open Synod, let him read again his Definition of *Reprobation*, fore-cited. There were many *Creabularians*, as well as *Gomarus*, who made the creature in its condition of *Possibility*, to be the object of the Decree. And these Spirits were too *Mercuriall* to have been fixt, to a sub-

a subscription, of those *Canons* or *Decrees* of the Synod; if any Syllable had been found in them, which they could not easily, by the benefit of some few distinctions, have reconciled to their *Supralapsarian* Doctrine. These are none of *Tilenus's* forgeries, Master *Baxter*; by which, what ever their Doctrine seems to you, (for *Perit iudicium cum res transit in affectum*) it will be evident to the impartial Reader, that the *Major* Part, to which the rest subscribed, thought it a thing *indifferent*, (and so the *Deputies* of the Synod of *Souls* *Holland*, expresse themselves, as was alleadged above) Whether Gods *Preterition* of men were in *fore-sight* of their demerit, or without it. If, (as you say of Gods regard to *faith* and *obedience* in reference to election; so) you affirm he had regard in his *Preterition* to mens demerit, 1. as the necessary *fruit* or effect of that *Preterition* or *Reprobation*; 2 as the condition upon which he decreed to damn them; I grant in this sense, 'tis their unanimous Doctrine, that in his *Preterition*, God had a *regard* to it, and a *fore-sight* of it. But indeed, saith M. *Baxter*, they (well) (how well, is referred to the Readers judgement) affirm that there was the same *sin* and demerit, (therefore no re-

gard.)

AD. Synod.
Dor. part. 2.
pag. 34. f.
Sic Judic.
Gomari de
Reprob. part.
3. p. 24. Th.
2, 6, 7.

gard to faith and obedience in *Tilenus's* sense) in many, whom yet, God Decreed to convert and save. They say so; but there is so much equivocation and Artifice in their sayings, that we see the *Supralapsarians* concluded they might Subscribe to it, without Prejudice to their own opinions. Master *Baxter* proceed thus,

4. If his offence be, that they think, that [God doth not effectually convert and save all the rest of the world] if he be a Christian, he believes the same himself: or if he be not, one Part of it may be seen. If you had Practically learned, what that of our *Mat. 7. 3.* Saviour meaneth, *ἐμβάλε πρῶτον*, you would have weeded this last clause out of your discourse, before you had charged *Tilenus* with *Perverse Insinuations*. But *Tilenus* will take no offence at this; neither is he offended, that God doth not effectually convert and save all the rest of the world; no nor yet, that he doth not give to all Grace that is immediately sufficient to faith in Christ and to salvation. But his offence is, that you teach, God hath rejected farre the greater part of mankind, not-willing to save them, nor to give Christ to die for them, nor to conferre any saving benefit upon them, by the help whereof they might convert themselves, no not when he doth seriously and with open

open armes invite, sollicite, and even with prayers and supplications exhort them to be converted and save themselves from perdition; but to have decreed, that infinite Myriads of men, fallen, by divine punishment inflicted for *Adams* sin; into an utter inability to rise again and convert themselves, should without any mercy be born under a designation to the eternall and most exquisite pains and torments of hell fire; and which is more, that when the Promises of the Gospel are held forth to allure them to an expectation of a better condition, that they should be decoyed into a state of infidelity, and a new contumacy, whereby they may be involved in a more heinous guilt, and so obnoxious to a far more intolerable condemnation, for the rejection of that Grace which was never intended to be of advantage to them; and all this to no other end in the world, but that by this meanes, the most Gracious and Mercifull God, might procure (as is pretended) the Glory of his Liberty and absolute Dominion, in saving and damning his poore Creatures at his Pleasure.

But here Master *Baxter*, falls upon us again; for he saith, 5. *If he be offended, that they teach, that God doth not give sufficient Grace*

See *AB. Synod. Dord. part. 2. pag. 24. Ib. 2. & 6. & p. 84. Thes. 21. p. 25. Thes. 2. & part. 3. pag. 76. p. p.*

to the rest; I answer, That which he calls sufficient Grace (but you cannot tell where) or those of his way) they confesse that God gives to other men as well as to the elect. *Ans. 1.*

Those of his way? why may not he have a way by himself as well as you? But the truth is, he is no great friend to Singularity. He loves to keep the good old way, where a man may be sure to find him, and where he is sure to have good company, that love to keep the beaten road with him. But of

Isa. 56. 11.
Of Right to
Sacram.
in the Pre-
face.

your Party, every one follows his own way, as the Prophet complains; infomuch as you take liberty to tell them, *it is not in my power to be of all mens minds, when they are of so many and inconsistent.*

But 2. do the Divines of the Synod say, that God giveth sufficient Grace to other men as well as to the Elect? I pray point us to the place. I am sure, your so much admired *Martinus* saith otherwise, and yet he was the most likely to use the fullest expressions to this purpose; But when he had cut some faire Trenches, as if he would bring the water of life into the dwellings of the Reprobate, on a sudden he opens a Sluce that carries all from them again to refresh the Freehold of the Elect.

Et quia his (Electis), saith he, *Fides, ap-*
pitanda

applicandi organum, donatur, reliqua communia beneficia, quae ex fonte communis dilectionis oriri dixi, incredulos praeterfluunt, apud eos non manentia, in solos electos influunt; ut quibus solis sunt utilia.

Martin. de morte Christi pro solis electis. Ihes. 5. part 2. p. 107.

All common benefits which do spring from the fountain of God's common Love, they do slide by, and make no stay in unbelievers: But they flow into the Elect, and become beneficiall to them alone, to whom Faith is effectually communicated, to that purpose. By this it is evident, that *Martinus* did not give sufficient Grace to others, as well, as to the Elect.

3. I wish *M. Baxter* had dealt ingenuously and freely with us. He might have told us positively, that the Synod confesse, God giveth sufficient Grace to the Non-elect: But he knew very well, this is inconsistent with their Doctrine, which I shall make evident by severall arguments; as

1. They who are left in the fall of *Adam*, and common state of sinne and damnation, they have not Grace sufficient to salvation. The Non-elect are left in the fall of *Adam*, and the common state of sin and damnation. Therefore they have not Grace sufficient, &c. The *Major* is evident of it self, The *Minor* is the expresse Doctrine of the Synod. In the

184 *An Apology for T I L E N U S*

1. *Chap. of Predest. Art. 15. & Rejeēt. 8. & Ch. 2. Rejeēt. 5.*

2. Arg. That which comes to the Non-elect by accident, and not out of an intention in God to do them Good, is not sufficient to salvation.

That Common Grace comes to the Non-elect but by Accident, and not out of an intention in God to do them good. Therefore--

The *Major* needs no proof. The *Minor* is the Doctrine of *Triglandius*, a Synodist, who saith, That the externall calling of the Gospell is properly directed to the Elect onely; and the Reprobate are not called but improperly and by accident. And Master *Baxter* hath let fall something to this purpose, in his *Treatise of Right to Sacraments. pag. 418. m.* and little lesse is implied in the 15. Sect. of his *Preface*, in these words, *Is it a Rationall conceit,-- that God hath as full a purpose &c.* To this sense the Deputies of *Gelderland* above.

3. Arg. That which comes short of what is necessary to salvation, is not sufficient to salvation.

The Grace conferred upon the Non-elect comes short of what is necessary to salvation. Therefore &c.

The *Major* is evident; because the least
mea-

measure of sufficiency that can be, takes away necessity.

The *Minor* is the Doctrine of the Divines of *Emden*, (*in terminis*) As God for his good pleasure Decreed to leave some in that misery, into which they were precipitated by their own fault; *ita Media ad salutem necessaria iis non conferre, decrevit*; So he decreed not to conferre upon them meanes necessary unto salvation. So the Deputies of the Synod of *South Holland*, amongst the Acts of the Synod at *Dort. Part. 2. pag. 35. De Reprob. Reject. 1.* and the whole Synod in the 8. *Reject.* upon the First head of Doctrine, where they threw it off as an Error, that God did not decree to leave any in the fall of *Adam*, and passe any over in the communication of Grace necessary to Faith and Conversion.

*A.B. Synod,
Dort. par. 2.
p. 76. Hyp. 5.*

4. Arg. Common Grace onely is not sufficient to salvation. The Grace conferred upon the Non-elect is common Grace onely. Therefore.

For the proof of the *Ma'ior*, I will referre the Reader to M. *Baxters* additional Sheet, (at the end of his Papers, Of saving Faith †) especially Prop. 13. † *Pag. 94.* where he may see the nature and effects of common Grace, and how far it can carry

carry a man. The *Minor* I presume M. Baxter will not deny.

5. Arg. That Grace which doth *Specifically* differ from saving Grace, and can by no improvement of the Non-elect, become saving Grace, is not sufficient to salvation. The Grace conferred upon the Non-elect, doth *Specifically* differ from saving Grace, and can by no improvement of theirs become saving Grace. Therefore.

Ubi supra. The *Major*, I think will not be denied. The *Minor* as to the first branch of it is Master Baxter's Doctrine; and as to the second branch of it, 'tis the judgement of the Divines of *Drent*, who affirm, that *Finis horum generalium donorum non est, ut eorum recto usu majora & plura mereamur aut assequamur, & tandem Reprobifiant Electi: Sed ut Societas humana & politica conserventur, Electisque variis modis inserviatur, utque ad vocationem internam preparentur.* That is, Those generall gifts are not bestowed upon us, to the end that by the right use of them we might obtain more and greater gifts, and so at last the Reprobate become Elect: But that humane Society and Policie might be preserved, and that they might be inservient to the Elect, and prepare them for their inward call. As much as this,

this,

this, upon the matter, is implied by the Synod amongst their Decrees. *Chap. 3, & 4. Reject. 5.*

6. Arg. That Grace which doth not flow from the fountain of saving good, is not sufficient to salvation. The Grace conferred upon the Non-elect doth not flow from the fountain of saving good. Therefore,

The *Major* is clear enough. The *Minor* is proved out of the Decrees of the Synod. *Chap. 1. Art. 9.* Where they say, Election is the fountain of all saving good; from whence faith, holinesse, and the residue of saving gifts, lastly, everlasting life it selfe, do flow, as the fruits, and effects thereof.

7. Arg. That Grace which is not conducive to the salvation of the Non-elect, is not sufficient for their salvation. The Grace conferred upon the Non-elect is not conducive to their salvation. Therefore,

The *Major* is evident. The *Minor* is proved thus, That Grace, which in the very intention of God worketh to the hurt of the Non-elect, that Grace is not conducive to their salvation. The Grace conferred upon the Non elect, in the very intention of God, worketh to the hurt of the Non-elect. Therefore.

In *Hoseam*
43.9.

The *Major* needs no proof. The *Minor* is proved out of *Polanus*; Those,

Those, saith he, whom God hath Predestinated to eternall destruction, those he also createth to eternall destruction, to them all things which are for the salvation of the elect, are unto their eternall destruction. Which shall further appear by this

8. Arg. That which is intended and designed, as a mean to carry on the Decree of Reprobation, to its final execution in the Non-elect, that is not conducible to the salvation of the Non-elect. The Grace confer'd upon the Non-elect is intended and design'd to carry on the Decree of Reprobation to its final execution in the Non-elect. Therefore.

The *Major* is not to be denied. The *Minor* is proved out of *M. Perkins*, who speaking of the execution of the Decree of Reprobation, (in the *Adult*, who are called) makes three Degrees in it; and in the first, he placeth their Illumination, Repentance, temporary faith, the tast of the heavenly gifts, and the sanctity of their outward life. These are severall steps in carrying on the execution of the Decree of Reprobation, and to this end is that common Grace conferred upon them, as the more ingenious and clear, of that side, do acknowledge.

For they tell by sufficient Grace (when the equivocation of the Phrase is laid aside) they meane sufficient (not unto salvation, that

that is far from their thoughts, but) to these Four ends.

To *Convince* them of their *contempt*, or at least, *neglect* of that great benefit (which elsewhere they say, was never intended for them) thus the *British Divines. De Art. 2.* *Synod. Dord. par. 279.*

2. To render them *inexcusable*. So *Comarvus*, in his *Theses de Prædest. disp. 1604.*) *Thes. 31.* and the *Beigick Professors* in their *Synopsis Pur. Theol. Disp. 24 Thes. 55.* and the *Orthodox Churches of Wedderau*, in their Judgement given in at the Synod, and *Master Perkins* speaks very home to the point. (*de Prædest. pag. 85.*) *Ib. par. 3. p. 152.*

All that are within the Pale of the Church are bound to believe the Gospel; that he is redeemed by Christ every one, as well *Reprobate* as *Elect*, but for different reasons. The *Elect* is bound to believe that by believing, he may be partaker (of the fruits) of *Election*: The *Reprobate*, that by not believing, he may be made *inexcusable*, *etiam ex intentione Dei.*

3. To improve their *induration*, and *blindness*. So *Calvin. Instit. l. 3. c. 24. n. 12.* Those whom he hath created to dishonour and destruction, that they might become instruments of his wrath and examples of his severity; that he may bring them to their

their end, one while he deprives them of power to hear the word, another while he doth more blind and harden them by the preaching of it. (☉ n. 13.) Behold, He directs his Word to them, but it is to make them the more deaf: He sets up his light amongst them, but to make them more blind: He affords them his Doctrine; but to the end they may be more hardened by it: he applies the remedy, but that they may not be healed.

4. To augment their condemnation and torments. So *Beza*. Most miserable wretches, *altius* conscendunt, ut *gravius* ruant. They are advanced higher by these gifts of Grace, that their fall may be the greater. And *Dontclock* saith, Christ is preached to the Reprobate: but to what other purpose, then that, by this means their condemnation may be the greater: and *Jacob. Rivinus* saith, the Reprobate may frequent the Church,

In brevi explic. tot. Chris. Aph. 6, 7.

Resp. ad Scrip. cujusd. Anon.

Resp. pro Daventr. ad Apol. Math. 36.

hear Gods word, receive the Sacraments, &c. but yet they cannot be illuminated by these things; but all this means tends to aggravate their condemnation, because God will declare his glory by their destruction.

These are the *onely* ends for which Master

Baxters

Baxters Common Grace is acknowledged by those Divines to be sufficient. But if the Reader be so weak, as to be imposed upon, and think Master *Baxter* meant (*Sufficient*) to salvation, the Synod do utterly disclaime it. So the Divines of *Geneva De Reprob. Thes.* 1. (2. part. pag. 51.) and those of *Embsden*, pag. 73. *Quaest. 12.* & pag. 175. f. they say, *Distinctio illa Gratiae in sufficientem & efficacem, si non de externis mediis, sed de vero & interno Spiritus tractu loquamur, minime nobis probatur.* They will not allow of the distinction of Grace, into sufficient and efficacious, if by sufficient you understand any thing besides outward meanes. So *Gomarus*, (part. 3. p. 24. th. 2.) The Divines of *South Holland*, (pag. 35. a. m.) and they of *Gelderland*, cast a reproach upon the Doctrine of sufficient Grace in these words; *Quod de sufficienti gratia & suasionem Spiritus S. dicitur, quae potest velle, credere, converti, cui adhibetur, naga sunt.* Mere trifles, say they. The Deputies of *Over-Isel* Part. 3. pag. 162. f. do earnestly deny it too, pag. 195. p. and *P. Molin.* Part. 1. pag. 290. f. In a word, what ever Master *Baxter* saith, the whole Synod denyes sufficient Grace. *Ch. 1. Art. 15.* and *Rejett. 8.* and *Ch. 3, & 4. Rejett. 5.* and elsewhere; Nay, (to use his own words) though Master *Baxter* puts such a face

face upon it, he denyes *sufficient* Grace plainly himself, in his very next words; for he saith,

To give them (the Non-elect) the natural power of free will, and a Christ to be believed in, and an offer of Christ and life, and an earnest persuasion of them to accept him, and to leave the matter to their own choice, yea and to adde common exciting moving help of the Spirit, which yet is uneffectual, this is it that the Jesuits call *sufficient* Grace. Who quarrels with them for the name? The Dominicans yield it them; and though the Jansenians deny it them, the Protestants have no mind to quarrell about a word, the thing is yielded them by all: Nay Master Baxter, abate me an *acc*, quoth Bolton. All the Divines of the Synod did not grant it. But I wonder, you should so confidently undertake for all Protestants, as if you were their *Great Dictator*, or *Proloquutor*, and had all their Senses in your head, and their votes at your girdle; when alas! we see by too many of your complaints and volumes, that there is not so good an accord amongst you; where upon you say, in your Preface (To your *Disp. of Right to the Sacrament*) *If I agree with some Reverend Brethren, it must displease the rest by disagreeing from them.* And in the point we are about, you disagree from

from a many of them; who deny sufficient Grace, unlesse taken in those foure senses above mentioned, as well as the *Jansenians*, whose ingenuity I must commend, that denying the *Thing*, they abhorre the practises of others, who study to deceive by equivocating with the Name. But I see Master *Baxter* will be *Catholic* indeed; He is grown as charitable as the very *Jesuits*, and allows the Non-elect as much sufficient Grace as they do; The naturall power of Free-will, an offer of *Christ*, and a persuasion to accept him, yea and exciting help of the Spirit too, but uneffectuall. ΒΟΟΙΛΙΝΟΝ ΔΩΡΟΝ!

But let us examine how much it weigheth, that the Non-elect may see how much they are beholding to him for his curtesie. A thing may be said to be effectuall or uneffectuall in a twofold sense; as for example, a medicine may be effectuall of its own nature, against such a disease, and yet, prove uneffectuall through his fault to whom it is administred; and that either because he will not indure the Application of it; or because he will do something or take something, that prevents or disturbs and interrupts the operation of it. But when Master *Baxter* tells us of his sufficient uneffectuall Grace, he doth not take uneffectuall in this sense. 'Tis uneffectuall in its kinde, and of its own nature (as to the

production of faith and conversion, (according to their Doctrine) and not onely through the fault of him to whom it is administred.

So that we may set forth the sufficiency of Master *Baxters* Administrations, for cure of the sin-sick soule, by a comparison of the like made to the body. To a man desperately sick, suppose Master *Baxter* should thus ad-dresse himself in the company of an eminent Physitian; Sir, you are in a very sad condition, and nothing is to be expected but sudden death, unlesse you will submit to our directions and Prescriptions to prevent it. I see, God be thanked, you have all your naturall faculties, your mouth and your stomach; and here I offer you an excellent Physitian, and I intreat you heartily to be advised by him; he will give you Physick shall be wholesome and work very gently, it may stirre the humour a little, but there is no danger of working too much, for indeed 'tis uneffectuall.

Let the Reader judge whether M. *Baxter* should not deserve a fee of such a sick person, for affording him such a sufficient means of Cure. Would not this Doctrine make an excellent exposition upon that of Jer. 51. 9. *Curavimus Babylonem, We would have healed Babylon* [we applyed very wholesome medicines, yet uneffectuall] *but she is not healed:*

led: forsake her? And would not this doctrine make a very Patheticall Glosse upon that Commination (of Ezek. 24. 13.) *In thy filthinesse is leandresse; because I have purged thee: (administring very sufficient remedies, yet uneffectuall) and thou wast not purged, therefore shalt thou not be purged any more from thy filthinesse, till I have caused my fury to rest upon thee?* Yet this is Master Baxters Doctrine, and his concession of sufficient Grace to the Non-elect; and if they will not take his word for the making of it good, he will put in Sureties, the Jesuits and the Dominicans, for the performance of it. But that we may not doubt he is in earnest, herenews his Grant in these words; *This Generall and Common Grace which such call sufficient, leaving the matter to the sinners choice, we yield that God giveth to the worst that perish. Which such call sufficient? Who are those [such]? Such as your self, the Dominicans and Jesuits. But the Remonstrants are Non-such. If you go to the Jesuits Schools to learn the doctrine of the Remonstrants, no marvell you are deceived. But that the Reader may not follow you in your error, I must tell him the Remonstrants have not so learned Christ, having been taught as the truth is in Jesus.*

But I must not take leave of this passage;

till I have taken notice of a [*perverse insinuation*] in it, in these words, [*Leaving the matter to the sinners choice*]. What, as if a man should bring food, or Physick, or Cordials, to the door of a sick Bed-rid person (under a pretence to releeve him) and *leave* it there (for him to take in, who is not able to stirre out of his bed) and depart, taking no further care for the importation of it? This is none of the Remonstrants Doctrine. God doth not leave the matter to mans *choice*: in this sense. He continues his solicitations, till he hath been very frequently and very shamefully repulsed (*for his Spirit shall not alwayes strive with man, Gen. 6.*) He stands *Rev. 3. 20.* at the doore (which is within our sick-mans reach, and is by God's knocking made in his power to open; there God stands) and knocks still, for admission and intertainment; but it being mans *duty*, and therefore a matter of *choice*, not of *necessity*, (wherein, as the common saying is, He can neither will nor choose) it must be his own *free Act* to *open* the doore, else Christ will not *enter in and sup with him*. And this is notably evinced, 1. from Gods command, *Dent. 30. 19. Therefore chuse life.* 2. from Christs commendation, *Luk. 10. 42. Mary hath chosen the good pars.* 3. from that commination, *Prov, 1. 29. For that they did not chuse*

chuse the feare of the Lord. And this is good wholesome Doctrine with Master Baxter, when he gets into the Pulpit; For there he te's his Congregation, in good sober sadnesse, that the reason that most men perish, for all the mercy that is in God, and for all that Christ hath done and suffered, and for all the Grace that is offered them in the Gospel, is, *What?*

*Treatise of
Conversion pag.
2*

Even because they will not receive this Grace, nor entertain Christ and the mercy of God, as it is offered to them. And what doth this signifie, but this, because they would not chuse it? And upon this account they are condemned, and very justly. Yet when he is come from his pulpit, and undertakes to dispute with Titellus, 'tis not sufficient that Gods Mercy and Christs Merits, and the Divine Grace be at his choice, to receive it; this may serve the Non-Elect: But be not angry, saith he, if we thank God for more, even for giving us both to Will and Do. If you may be allowed to be your own Carvers, no doubt, you will be very liberall in the choice of your own portions; and if God ratifies it, 'tis well for you. But we find that Gods design, in his way of dispensing Grace, is to promote and advance duty: but your way doth evacuate and cancell it. For if he workes the very Act (which we

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call duty) by an irresistible operation, *in nobis sine nobis*, as the Synod saith of Conversion, *in us but without us*, then *duty* is no more *duty*, but *necessury*: and *Grace* is no more *Grace*, but *force*.

That God worketh to *Will* and to *Do*, others acknowledge with no lesse thankfulness then your selves, if you mean a *power* and *ability* in us to *Will* and to *Do* (as you implied your meaning to be, a little before, when you said, He gives both to *believe* and to *suffer*) that is, a *power* to do it; yet so as the will is left, more *free* rather then determined under an irresistible necessitation, and

consequently man may abuse his liberty, and be wanting to the
Heb. 12. 19. liberty, and be wanting to the
2 Cor. 6. 1. Grace of God, and make default in his cooperation, and so his will may remain undetermined, and the work to which he was inabled, be left undone.

But if you think, when God works to *will* and to *do*, 'tis not in Mans power to *bury* his talent, and *contradict* Gods motion, I must reject that *Comment* as a corruption of the *Text*, and a subversion of the Apostles argument to inforce his exhortation; *With all*
Eph. 6. 13. *humility, sollicitude, fear and diligence, lest God be offended, and you miscarry, κατεργασαθε, Perficite, conficite, interficite, superate* (for the word
hath

all these significations) all difficulties and opposition being subdued, work out, and make your salvation dead sure ; for it is God that grants and works ability, not of necessity and indefinently, but of his mere grace and good pleasure, which he may be provoked to suspend and withdraw. This sense gives a huge enforcement to the exhortation. But according to your interpretation, the Apostle should argue thus, My beloved, it is God that worketh in you to *Will* and to *Do*, determining your wills to the very *Act* of duty, *insuperably* and *irresistibly*, so that it is not in your choice to do otherwise ; and this he doth because it is his Good pleasure : therefore *work out your salvation with feare and trembling*. Would such exhortations tend to the quickning of your Audience, or rather make them carelesse ? Or can it consist with the Holy Spirit of Discipline and wildome to use such a vehement exhortation, and then back it with such a Reason, as (if granted) would render that exhortation insignificant and to no purpose ? for what diligence is to be used out of a feare of miscarriage, if the effect be *irresistibly* determined ? In the Appendix to your Aphorisme, you say, Believing is *Pag. 52.* properly a condition required of the Party if he will enjoy the thing promised. And

in your *Treatise of Conversion*, pag. 296. you say, *Salvation is not given barely from the will of God, but from the faith and obedience of men, for it is an act of rewarding Justice, as well as of Paternall love and mercy: What is that rewarding Justice terminated upon? Man's free duty, or God's omnipotent irresistible work in him? Resolve this, and Tilennus will not be angry, that you give God thanks for working in us to Will and to Do,*

Reflexions upon M. Baxters IX. Section, and the II. Article.

WHerein Master *Baxter* sets up (to be baited and worried, as his Phantasie pleases) the Second Article, in these words, [*Saith this new Tilennus, They hold, that Christ Jesus hath not suffered death for any other but for those Elect onely: having never had any intent nor commandement of his Father to make satisfaction for the finnes of the whole world.*] Here M. *Baxter* flies out into passion and foule language, and the first Case of his indignation he gives us in these modest expressions [*A most shamelesse falsehood, made, as they say, of his fingers ends.*] By the way, I cannot sufficiently wonder, why a man, that
bath

hath wrote so many Directions for Peace of Conscience; should throw such *Birds of prey* off his own fist, to devour a strangers Reputation: but the best on't is, they are so well acquainted with the place of their *breeding*, he may safely venture to fly them without his *varvells*, they will find the way home of themselves; and therefore I shall not need to trouble my self to take them up for him. But whether Master *Baxters* fingers ends be not more dexterous at such work then are *Tilenus's*, let the Reader judge by what follows. *There is not a word of the Decrees of the Synod that hath any such importance; saith Master Baxter. But you have taught us to distinguish betwixt Name and Thing; suppose the word should not be there, I hope it will satisfie the Indifferent Reader, and save Tilenus his Reputation, if the sense be there; and if (at least) this be not there, I shall despair of ever understanding the Riddles of this Sphinx, without the help of such an Oedipus, as Master Baxter. The Synod (in their 2. Chapter, Art. 8.) decrees and declares their Doctrine in these words, For this was the most free counsil, gracious will, and intention of God the Father, that the lively and saving efficacy of the most precious death of his Sonne should manifest it selfe in ALL the ELECT, for the*

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bestowing upon them **ONELY**, Justifying faith, and bringing **THEM** infallibly by it unto eternall life; that is, God willed, that Christ by the blood of his Crosse (whereby he was to establish a new Covenant) should effectually redeem out of every people, tribe, nation, and language, All **THEM** and **ONELY THEM**, who from eternity were elected to salvation, and given to him of the Father, that he should bestow faith on **THEM** (which as also the other saving Gifts of the holy Spirit, he purchased for **THEM** by his death) that by his blood he should cleanse **THEM** from all sins both Originall and Actuell, as well committed after, as before they believed, and finally should present **THEM** before him in glory without all spot, or blemish. Here we see the saving efficacy of Christs Death for their Redemption, restrained to the Elect **ONELY**, and that according to the counsil, will and intention of the Father; and this Master Baxter had under his view, when he expressed so much wrath against Titenus; and therefore he confutes himself with this Confession, They do indeed assert, Art. 2. Sect. 8. That it was onely the Elect that God the Father intended by the death of Christ effectually to bring to faith, justification and salvation: which is the same Doctrine with that of Election before mentioned. Who ought Master
Baxter

Baxter this shame, to betray him to this incogitancy? *The same Doctrine with that of Election before mentioned?* Why, was not that Election of some, certain, called out Persons; as the Synod declares? So we see what Master Baxters *Universall Redemption* comes to: His Redeemed *All*, are no more then his Elected *All*: 'tis an *All* in respect of kindes, not of Persons. But Christ is theirs to be sure, according to the most *Free Counsil*, *gracious will, and intention of God the Father*. So saith the Synod, and this Master Baxter will subscribe to, when he is Disputing against *Tilenus*, though when he gets into the Pulpit he declares, this to be a *Doctrine of an ill influence*; for he saith, *Christ and salvation are made light of, because of this disjunctive Presumption, either that he is sure enough theirs already, and God that is so mercifull, and Christ that hath suffered so much, for them, is surely resolved to save them, or else it may easily be obtained at any time, if it be not yet so.* Is it not the expresse *Doctrine* of the Synod and Master Baxter, that Christ is sure enough the *Elects*, and that God and Christ are resolved to save them, and that this will most infallibly be obtained at God's time, if it be not so yet? This *disjunctive presumption* which he preacheth down in his

Making light
of Christ.
pag. 21.

Church, he disputes up in his Closet. And though, when he is conversing with his papers (*inter Adversaria*) and drawing *Diagrams* concerning the Divine Decrees, his good wits jump with the Synod, and tells us, The Father intended by the death of Christ effectually to bring to Faith, justification and salvation, none but the Elect, yet when he hath his *Crown*, which is his crowd of *Auditors* about him, he forgets himself, and if not his love to truth, his zeale to souls transports him into other language, much more pathetical then this Doctrine will allow of;

Ibid. pag.
29. 30.

For thus he addresseth his exhortation to them; *Beloved hearers; the office that God hath call'd us to, is by declaring the glory of his Grace, to help under Christ, to the saving of mens souls. I hope you think not that I come hither to day of any other Errand. The Lord knowes I had not set a-foot out of doores, but in hope to succeed in this work for your soules. I have considered and often considered, what is the matter that so many thousand should perish [Now the man is in a rapture and hath quite forgotten his Decree of Reprobation] when God hath done so much for their salvation; and I find this that is mentioned in my Text; [Mat. 22. 5. But they made light of it.] is the cause. It is one of the wonders of the world,*

world, that when God hath so loved the world, as to send his Son; and Christ hath made a satisfaction by his death sufficient for them all, and offereth the benefits thereof so freely to them, even without money or price, that yet the most of the world should perish; yea the most of those that are thus called by his word! [Is it one of the wonders of the world, that Gods eternall and immutable Decrees concerning them, should be executed?] Why, here is the reason, (saith Master Baxter,) when Christ hath done all this, men make light of it; God hath shewed that he is not unwilling; (but your Synod hath shewed otherwise;) and Christ hath shewed that he is not unwilling, that men should be restored to Gods favour and be saved; but men are actually unwilling themselves. God takes no pleasure in the death of sinners, but rather that they return and live, Ezek. 33. 11. (How came he then to reject them upon Adam's sin, and deny them Grace sufficient unto salvation, as you teach?) But men take such pleasure in sinne, that they will die before they will returne. The Lord Jesus was content to be their Physitian, and hath provided them a sufficient plaister of his own blood: (but such as his Father intended should not be effectuell, by your doctrine) but if men make light of it, and will not apply it (which your Party confess they are not inabled to do)

What

what wonder if they perish after all? This Scripture giveth us the reason of their perdition. It is a most lamentable thing, to see how most men do spend their care, their time, their pains for known vanities; while God and Glory are cast aside: (and a little after) Oh how should we marvell at their madnesse, and lament their self-delusion! (who preach such contradictions) Oh poore distracted world! what is it that you run after? and what is it that you neglect? If God had never told them what they were sent into the world to do, or whither they were going, or what was before them in another world, (or what Decrees had past to shut them up under sin, and deny them the Grace of Faith and Repentance, according to your Disputations) then they had been excusable; but he hath told them over and over till they were weary of it. This is Master Baxter's preaching vein; by which his vulgar flock would be ready to flatter themselves, that they had their Teachers warrant to be confident, that God doth earnestly intend the salvation of them all. But when this pang of soul-saving zeal is over, that he gets into his Polemicall strain, then he disputes them out of all their hopes again; for thus he proceeds; If this Tilenus think that God intended the justification and Salvation of all by Christ, it's absolutely, or conditionally. Here I wish Ma-
ster

Mr Baxter had positively spake out, what it is that God intends *them*, whom he calls the Reprobate or Non-elect; if not *their Justification*, and *salvation*; then, I know nothing else it can be, but their greater condemnation, and then sure he is *unwilling* they should be restored to his favour; which is opposite, point blank against Master Baxters popular exhortations. But if God intended *their justification and salvation absolutely*, they shall be saved, saith Master Baxter, which no Christian that I know believeth; Titius, as little Christian as you make him, is of This Faith too; and therefore he saith, God intended this but *Conditionally*. But then Master Baxter tells us, *The rigidest Anti-Arminians, even Doctor Twisse doth over and over grant it you* (and I thank him for nothing) of *Justification, and salvation, that Christ died to procure this Common Grace, that men shall be justified and saved, if they will believe*. The Reader perhaps may be amused at this Doctrine, That Christ should die to procure Salvation, upon Condition of belief, for such as are absolutely reprobated. But here lyes the pretty knack; In *Logick*, there is a certain truth of the *Connexion* of the *Antecedent* and *Consequent*, when yet both the Antecedent and Consequent taken apart are false. For though it be true, saith Master
Master

Ubi supra p.
79.

Master Norton, If Judas believe he shall be saved; yet is it not true, either that Judas shall believe, or that Judas shall be saved. Now by the help of this Logick, Master Baxter, and his Party, may be able to preach a very Common Grace indeed, though they utterly deny Saint

Jude's Common Salvation. For the *Epist. ver. 3.* Scripture telling us indefinitely that Christ came to seek and to save that which was lost, and Christ giving his Apostles Commission to preach the Gospel to every Creature; sticking to the letter of the Text, a man might inferre, that Christ died to procure this Common Grace, for the horse and mule that have no understanding, yea even for the Devills; that they shall be justified and saved, if they will believe. For there is a truth of the Connexion of the Antecedent, and Consequent, [*Whosoever believeth shall be saved*], though taking them apart there is no truth in them: It is not true, either that horse, mule or Devill shall believe, or that they shall be saved. But as Master Baxter saith a little after, *Christ did not die to purchase empty Names, as a benefit*; So I may say, he did not die to purchase empty Connexions of Antecedents and Consequents. This would be an excellent *Motive* to conversion,

Mark 16.
15, 16.

version,

version, if made use of amongst the unregenerate, or a sweet Cordiall for the Desolate spirit, to tell them there is a certain truth of the Connexion of the Antecedent and the Consequent, *if they believe they shall be saved*, though taking them apart there is no truth at all in them ; For really they shall neither believe, nor be saved. Is not this strong consolation and passing encouragement to tell them, they have just as much possibility of grace and salvation as the *beast* that perish, or the veriest *Devill*? I know *Iselburgh*, one of your *Bremish Divines*, doth say, *that no mortall mans sins are so great, but the sacrifice of Christ is sufficient for the expiation of them*; *nullus etiam ex genere humano ab eo ita aut pariter alienus sit, atque Satanas & Angeli mali* : *That no man is estranged to such a distance from Christ, as the Devil and his Angels are*; and he cites for it, *Heb. 2. 16. He in no wise took upon him the nature of Angels: but the seed of Abraham.* But *Zanby* saith, he was born, prayed, died, rose again, ascended into heaven, and there maketh intercession for the elect onely; and then as good he had not been born at all in respect of the Non-elect, nay, it had been good for them, if he had never been born; as we shall shew anon. In the mean while the Reader is to be informed

In Artic. 2.
Ib. 1. p. 110.
par. 2.

informed that the Divines of the Synod, at least, a many of them are of *Zancky's* Judgement; and so we have not onely the sense that *Tilenus* charges upon the Synod, but the very words too. For the Divines

^a De Artic. 2.
Thes. 4. par.
3. p. 117.

of *Utrecht* say positively, *Christus pro omnibus & singulis hominibus non est mortuus*; &c. Christ

did not die, nor procure reconciliation with God and remission of sins, nor satisfie Gods justice for the sins of Every one. Of the same judgement are the Divines of *Over-*

^b Ibid. pag.
134. 135.

Isel. ^c The *Hassien* ^e Divines deliver the same Doctrine too.

^c Par. 2. p.
92.

And those of *Wedderau d*, are of the same opinion; Christ perfor-

^d Pag. 100.

med all the parts of his *Priestly* office, *fulfill'd the law*, *paid the*

ransome, *makes intercession*; And of these three, *all and onely the Elect* are the adequate object. *Quæ tria pro objecto adequato habent omnes & solos electos.* And the whole Syn-

^e C. 2. de
Morte Chr.
Rejell. 5.

nod in their *Decrees* Rejects e it as an error in those, *who teach that*

all men are received into the state of reconciliation, and grace of the

Covenant. If Christ died for the Non elect and purchased neither *Reconciliation*, nor *remission of sins*, nor *sanctification*, nor *eternall life* for them, as the Synodists do generally conclude;

conclude; to what end then did he die for them? to procure, saith Master Baxter, This *Common Grace*, which amounts to no more then the truth of the connexion of an *Antecedent* and the *Consequent*, [*If they believe, they shall be saved*] though there be a Decree past against them from all eternity, that they shall neither Believe, nor be saved. Is not this a worthy atchievement for the eternall Son of God to shed his blood, and lay down his life for, and a rare subtilty worthy the profound judgement of Doctor Twisse, and a whole Synod of Anti-Remonstrants?

But the office of Christs *Mediatorship* must be a little more evacuated, and stoop somewhat lower yet, to serve the interest of this Doctrine, as we shall now demonstrate. For, why was the Title of a *Saviour* imposed upon the Son of God? The Angel told Joseph, the reason was, because he should save his people from their sins. Mat. 1. 21. What, from the guilt of them onely? no sure, from the power of them also, the dominion and pollution. For he came to destroy the works of the Devill, 1 Joh- 3. 5, 8. To turn away ungodlinesse from Jacob, See 2 Cor. Rom. 11. 26. To Redeem us from our vain conversation, 1 Pet. 1. 18. 5. 19, 20, 21. To redeem us from all iniquity, and purifie us unto himself, a peculiar people zealous of good works.

works, Tit. 2. 13. 14. His Commission to this effect did not expire at his death, it was continued and ratified after his Resurrection; For God having raised him from the dead, sent him (which implies his Commission) to blesse you, in turning away every one of you from his iniquities. Act. 3. last. And this was according to the Covenant, sealed with his blood, which contained on Gods part a gracious Grant of power, That we being delivered out of the hands of our enemies, might serve him without fear, in holinesse and righteousnesse before him all the dayes of our lives, Luk. 1. 74. 75. To this agrees the Grand Commission for the establishment of the Ministry; whose great imployment is, to preach repentance, (and that is conversion, saith Master Baxter) and remission of sins in Christs name among all nations. Luk. 24. 47. To open their eyes, and turn them from darknesse to light, and from the power of Satan unto God, that they may receive forgivenessse of their sinnes, and an inheritance amongst them that are sanctified. Act. 26. 18. (From which, I remember Master Baxter, in some of his Papers, proves Sanctification to goe before Justification, as Justification goes before Glory; and to this purpose, he tells his Reader flatly, that without a grain of his own salt, he cannot relish that saying of Saint Austin, *Bona o-*
pera

pera non precedunt justificandum, sed sequuntur justificatum. Good works doe not goe before justification, but follow after it.)

The *Hassien* Divines likewise do most expressly declare, that *holinesse* and *righteousnesse* † were as true parts of Christs purchase, by the sacrifice of himself, and intercession of his blood, as were either *Pardon, reconciliation, or eternall life.*

Ad. Synod. Dor. 2. par. p. 92. pr. † And they do alleadge for it, Hebr. 9. 10. Hebr. 13, 12. Eph. 5. 25. 26, 27.

Now if our delivery from *sinne*, by *sanctification*, be the very *first* Part of that Redemption which Christ hath wrought for the world; is it not a very grosse and palpable absurdity, to overlook or overleap these *first* fruits of our Redemption (as I may call them) and to affirm, That Christ hath purchased the *latter* for some men, for whom he hath in no wise procured the *former*, i. e. Remission of sins and eternall salvation, for *those* to whom he hath not so much as procured *reconciliation* or *sanctifying* Grace? Yet this is generally the Doctrine of those *Calvinists* who seem most to advance the *Merit* and *efficacy* of Christs death by their proclaiming an *Universall* Redemption.

Christ, say the *Hassien* Divines, appears *before*

fore his Father, as the onely Medi-
Ibid. p. 100. ator, that by the Presentation of his
 merits and accomplisht satisfaction,
 he may procure remission of finnes, and restitu-
 tion of righteousness for us. Then he under-
 takes with his Father for our obedience and
 gratitude; the seal and earnest of which spon-
 sion or undertaking, (which is) his holy Spi-
 rit, he conferres upon us, by whom he stirs up
 in us a care and study both to avoid sin, and to
 performe righteousness. Lastly, he makes in-
 tercession for us. Quæ tria intercessionis Chri-
 sti momenta nullo modo ad hædos, sed tan-
 tum ad oves Christi pertinent. These parts
 of Christs Mediation do belong to none but the
 Elect. But perhaps these are none of those
 Universalists of the Synod, that Master Bax-
 ter will be tried by. Well then, to do him
 a kindnesse, he shall have his own choice.
 First he named *Parans*; and having exami-
 ned him, he acknowledgeth the sufficiency of
 the merit: but the efficacy, as to
Ibid. par. 1. the procurement of power, for the
p. 213. &c. Non-elect to performe that Con-
 dition, of Faith and Repentance,
 (upon which pardon of sin, and
Ibid. par. 2. eternall life are suspended) he
pag. 79. Th. flatly denies it. Here is but cold
3. in explic. comfort from that stranger; let us
 therefore come to those, who sate warm in
 the

the Synod; what say the British Divines? It seemeth good to Almighty God (they say) even after his acceptance of Christs Sacrifice, not to conferre remission of sins and eternall life, actually upon any, but by and through Faith in the Redeemer. And here that eternall and secret decree of Election discovers it self; when that Ransome which was paid for all, and shall most certainly be beneficiall unto all the faithfull, to life eternall; yet notwithstanding it doth not profit all, because it is not given to all, to perform the condition of that gracious Covenant. Christ therefore so died for all, that by means of faith, all and every one, by vertue of this ransome, may obtain remission of sins and life eternall. He so died for the Elect, that by the merits of his death, especially destined for them, according to Gods eternall Beneplaciture, they might infallibly obtain both Faith, and eternall life. Here is very slender confirmation of Master Baxters Universall Redemption hitherto; and now he hath but one reserve to trust to, the British Divines; and alas! they say so little to make his assertion good, that I wonder as much, why he should offer to intitle them to it, as why he should so foully asperse *Tilenus* for declaring the Divines of the Synod &c. to be of another judgement. For *Iselburg* affirms roundly, that the

Ibid. p. 110.
Ihes. 2.

Decree of Reprobation hath shut out all the Non-elect from all the saving benefits of Christs death. And *Las. Crocius*, tells us of no other universall Redemption, but Reconciliation, upon Condition, if they will repent and believe: but not a word of procuring Grace to inable all men to perform this Condition. And *Martinus*, whom it seems *M. Baxter* reposed most of his confidence in, though he tels us of a like Conditionall Remission and Salvation, if they will be regenerated, repent, and believe, yet, really and effectually Christ hath promerited, purchased, obtained, and communiceth Faith, Regeneration, or effectuall Calling, Justification and Glorification, to none, but the Elect, according to Gods speciall Decree. This is his judgement. And now are not these Divines wonderfull Magnifiers of the merit of Christ, in affirming that it hath procured this Common grace, even for the worst that perish, as Master *Baxter* Phraseth it, that he shall be saved, if he will believe? This is just according to the Proverb, *If the skie fall, we shall catch Larks*. You had as good (and may do it as reasonably) tell men of a certain inheritance designed for them in the world in the *Moon*, provided they will make a Ladder

to Climb up to take possession of it. Happinesse propounded upon Condition, but that Condition made impossible, and that by a punishment, inflicted by the Propounder; and yet *he* to be the *Father of Mercies*, who sent his own Son to seal a Covenant of *Grace* with his own blood, wherein he hath undertaken to give both *Grace* and *Glory*, *this* as the end, and *that* as the way. How inconsistent!

But, saith Master *Baxter*, did God purpose to cause in men this condition or not? Sure he did. Otherwise, it would follow, 1. That God invites poore sinners to confederate with him in a covenant of *Grace*, and yet is deficient, in affording what is necessary, to enable them to perform it. And then, 2. it would follow that God were the *First Defertor* in respect of this *new Covenant*, which is against all sober Divinity. 3. It will make the Covenant of *Grace* to be no lesse intolerable than that of *workes*; for by this *Doctrine*, it doth exact *impossible* commands, and afford no strength at all to perform them. It supposeth God to make *new Lawes*, and lay *new Impositions*, upon those bruised shoulders of *Adams* Posterity, whiles he pretends to heal them.

It is a Rule in the *Civill Law*, *Quando quis aliquid concedit, sed utram concedere videtur,*
L
sine

sine quo res concessa esse non potest. If God makes a grant of eternall life to any, or a serious Promise, sure he promiseth and granteth therewith, whatever is necessary for the enjoyment of that life. And in our case, (you heard,) provision is made for it by the

very *Article* of the Covenant, and 'tis a main Part of our Mediators Office to take care for the performance of it, (in a way suitable to his wisdom, justice and

mercy) according to that of the Apostle, *Act. 5. 30, 31. The God of our Fathers raised up Jesus, whom ye slew and hanged on a tree; him hath God exalted with his right hand to be a Prince and a Saviour, to Give Repentance to Israel and forgiveness of sins.**

* See *Act. 3.* But because he gives this, not to evacuate but assist our duty, not to discharge us from it, but to inable and so oblige us the more to be diligent in applying our selves to it; Hence it comes to be our duty, as well as his donation, *To have Grace, whereby we may serve God acceptably with reverence and Godly fear, Heb. 12. 28.* and upon this account the Apostle exhorteth so earnestly, *Phil. 2. 12, 13. Work out your salvation with fear and trembling; for it is God that worketh in you to will and to do, of his good pleasure.*

And

And this makes a fair way for our Answer to Master Baxters next demand, in these words; *If God did (purpose to cause this condition) then it was Absolutely or Conditionally: if absolutely it will be done. If conditionally, what is the Condition? and so in infinitum.*

That you may not tyre out your patience, or run your selfe quite out of breath in such a long course, I shall endeavour to stop your passage, by telling you, that there is ordinarily, some condition to be performed, not by way of Causation, Merit, or Congruity, but by way of Order, to the introduction of faith, or the work of Conversion. This is confest by Master Norton, who saith, That Christ in his ordinary dispensation of the Gospel calleth not sinners as sinners, but such sinners; that is, qualified sinners, immediately to believe. But because, he may runne with the Hare and hold with the Hound, like your self, in this course; therefore, I shall send an Abimaaz after you, to give you a turn; I mean Doctor Jackson, no Novice, M. Baxter, in School, or Practicall Divinity; His words are these, *And because Man by the assistance of Gods speciall Providence (without the concurrence of sanctifying inherent Grace) is enabled to do somewhat, which*

Ubi supra
chap. 6. pag.
129.

2 Sam. 18.
27.

Book 1^o.
3109. c.

being done his *Conversation* or *Mortification* shall undoubtedly be accomplished; therefore are we said to mortifie the body; and not so onely, but to make our Election sure; yea to work out our own salvation. For so the *Apostle* speaks, Phil. 2. 12. But how are we said to work out our own salvation? Non *Formaliter sed Consecutive*: Salvation is the Necessary Consequent of our working, or doth necessarily follow upon our work, Not by any *Merit*, or *Causality*, force or efficacy of our work, or by any naturall *Connexion*, but meerly by Gods grace, by the Counsil of his holy and irresistible Will, by the Determination of his eternall *Decree*, by which

Page 3110,

¶ 3111.

See p. 3114.

it hath pleased him to appoint, The one as a Necessary Consequent of the other; to wit, *Spirituall* Mortification or *life* it selfe, as the *Issue* of our endeavours to Mortifie the flesh. Thus that profound Doctor. To whom I may adde the invincible Argument of that Learned, and Judicious *Editor* of his Works; His words are these, Let us take a *Polem*, (a most shamelesly debauched *Russian*), upon this man we desire the work of the Lord by our Ministry may be prosperous. We must either tell him that there is something required of him in this present state, unconverted as he is, and

so set him a Task; or that nothing at all is expected from him. These two be Points Contradictory Diametrically, there is no mean betwixt them. I say, that of this man, *something* is required. The first *Minimum quod sit*, is Reflecting upon his own actions, and the Law writ in his Conscience. Next I would apply some of Gods words spoke by the Prophets to some sinfull people or Person; as *Isa. 1. 16.* Wash you, make you clean, put away the evill of your doings, cease to do evill, learn to do well. Or that of Saint *James 4. 8.* Draw nigh to God. --- Clense your hands ye sinners, and purifie your hearts, ye double minded. And would Affirm that these words signifie *something*, were (not empty noises, but) Precepts; and if Precepts, have some *Duty* correspondent to be performed by him to whom I laid them; which is, *quod querimus*; that I would have done. My Adversary must say, *Nothing* is to be done; It's to no purpose for me to Exhort, or him to Try; nothing can be done to purpose. Now what will the poore Patient say? Men are naturally inclined to believe them, that most ease and please their natures best. The least Consequent of this Doctrine that he will or can make, and that if he were a good natured man too, will be this; Why then I will

Or I would
reade to him,
Ezek. 18.

betake my self to a negative idleneſſe, wrap my body in my armes, ſit ſtill, and wait the Good houre when Grace ſhall breathe upon me. A Second will ſay, Go to then, I will eat my meat with joy, and take my portion of the things of this life, till *raſts* of a better drop into my mouth from heaven. A Third may perhaps do worſe; wend' to a Tavern, or worke place, and make work for Grace, with a graceleſſe Deſperate hope, that the more he ſins, the more Grace, when it comes, may abound; that *quo ſceleratioꝝ eo Gratiã vicinior*: If my Adverſary ſaies nay; He muſt abſtain from lewd Courſes; we are half agreed: is not that part, the ſame with *Eſay's*, Cease to do evil? If he maintain his Concluſion; I have no more to ſay, but to enter an Appeal to God, and this Proteſtation to man; That I diſclaim all ſuch diſpoſitions, preparations, endeavours, as, cooperating to the Production of Grace, after the manner that temperate behaviour concurrerh to produce the Habit of Temperance; or that naturall qualities do, to produce Forms merely Phyſicall: And this will quit me from *Pelagianiſme* or *Popery*; But he ſhall never be able to free himſelf from the Errors of the *Stoick* or *Manichees* that holds it indifferent, what workes a man does before he be regenerate.

Ibid.

This is Master *Baxters* own Doctrine. Sure I am, saith he, that some means is appointed to be used for the Acquisition of Speciall Grace. Of Saving Faith. (pag. 27, and pag. 46.) And that a very command to use such means as means, is a strongly incouraging intimation, that God will not deny men the end and blessing, that use the means as well as they can. For it is certain that he appointeth no means in vain. But whereas you say, immediately before this, That [you are satisfied, that God hath not entred into Covenant or Promise with any unregenerate man to give him saving Grace upon any Condition to be performed without it] Give me leave to ask you, Hath not God made a Generall invitation to all the unregenerate (within the pale of the Church) to come unto him, with a gracious promise to receive them? and doth not this promise imply a readinesse, to grant what ever may fit them for his communion, without which, that promise cannot be made good to them? Dare you affirm, that God will deny saving Grace to some, who make the best use they can, of the Gifts of nature and his common Grace, to stirre up themselves to lay hold upon him? If you dare do this, you dare contradict the Apottle S. Peter, and say *Ab. 10. 34,* (though not, as he doth, *Of a* *35.*

truth) [*I perceive that God is a respecter of Persons : for in every nation, there be some that feare God and work righteousnesse, which are not accepted with him*]. You

* *Ubi supra*
pag. 40.

† *Chap: 3.*

‡ *4. Re-*
isid. 485.

complain *, you have people in your Parish that are harping on this string; (and yee this is *Ipsiſſima Fides DORDRACENA*, † a string of that very Instrument,

which you have provoked *Tilenus* to play upon). [*We cannot give Grace to our selves,*

nor be saved without it; nor can we have it till God give it us: which if he will doe, we shall be saved: if he will not, all that we can doe will not help it.] I pray do not you twist

another string for them to harp upon, by telling them, *Doe what they can to dispose themselves for it.* God hath made no promise to

bestow saving Grace upon them. For this will make as foul a jarring in their minds, and

as unpleasant *Musick* in Gods Church, as the Denyall of works *Preparatory* and *Disposi-*

tive to saving Grace. But to give you your due, you Govern your discourse sometimes

with more moderation and Caution when you addresse your self unto your Congregation.

For though in heat of Disputation, you determine, That God hath *Call'd* out some

certain persons for himself by his Decree of Election; wherein he had no *provision* of, or

respect

respect unto, either faith or obedience or any other good quality, as wrought in them by his Gospell accompanied with his Spirit; But he therein made provision for it, that in due time it might be irresistibly wrought in them, not with, but without them, by His own Omnipotent strength; And for the rest, not comprehended within that Decree, there is another Decree past against them, withholding from them all internall Grace sufficient and necessary for their salvation; which though offered them in the Gospell, yet tis suspended upon the Condition of Faith and Repentance, which Condition is impossible, because God did not Purpose to Cause it in them. This is your Disputation-wise Doctrine, when you are combating with an Adversary; But when you are consulting the advantage of Souls, then you are zealous (as best becomes you) in another strain. In your Sermon (on Mat. 22. 5.) you say, It is true that Grace is free, and the offer is universall, according to the extent of the Preaching of the Gospell; and it is true that men may have Christ when they will; that is, when they are willing to have him on his terms; but he that hath promised thee Christ, if thou be willing, hath not promised to make thee willing: and if thou art not willing now, how canst thou think thou shalt be willing

Making light
of Christ. p-
21, 22.

hereafter? But soon after; *Oh Sinners!* you might do much, though you are not able of your selves to come in, if you would now subject your selves to the working of the Spirit, and let in while the gales of grace continue. And in your *Directions for Peace of*
Direct. 9. P. Conscience, you affirm, If wicked
65. Edit. 2. unbelievers would but do what they
can, in daily, serious, deep considering of these
things, (viz. the vanity of the world, and
certainty of damnation, the excellency of
Holinesse, with the certainty of everlasting
Happinesse) and the like, they would have no
cause to despair of obtaining Faith and Sancti-
fication. This is your Sermon-wise Doctrine.
 And you have written [*Directions to prevent*
Miscarrying in Conversion]. Sure, you do not
 fear a miscarriage of the work on God's
 part, the danger is not from his falling, but
 our own. Therefore something is required
 on our Part, and possible to be performed by
 us, which being performed, our Conversion
 is ascertained, but being neglected, it miscar-
 ries, and we our selves onely are guilty of it.
 If this be not true (*Master Baxter*) the Ti-
 tle of that Book is improper, and your whole
 Discourse impertinent. And now you have
 so many blocks in your way, and some of your
 own sawing out, I hope your course will be
 stop, and your Dispute not run out in infinitum.

I return to your *Vindication* of the Synod: you say, 2. [*But contrary to this Accuser*] This is another Cast of your displeasure : A *Civill* Title ; To be an *Accuser*, is a piece of the Devils character : but such *bolts* are soon shot, when *Faction* hath bent her Bowe, and *Pride* hath a mind to make a quarrell. But if *Tislaus* be the *Accuser*, the Synod or Master *Baxter* is the *Adversary* ; For he saith ; *Contrary to this Accuser the Synod declareth.* (*Art. 2. Sect. 3.*) [This death of the Son of God is the onely and most perfect Sacrifice and satisfaction for sins, of infinite value and price, abundantly sufficient to expiate the sins of the whole world] and that it is, [therefore sufficient--- because this death was joyned with the sense of Gods wrath and curse, which we by our sins had merited.] that is, that the finnes of all the world were &c. But how is this *contrary* to this *Accuser* ? Indeed it is *besides* him, if you will, and as much *besides* the purpose. There is in the Chamber of *London* as much *Treasure*, perhaps, as will pay the *Debts* of all the *Prisoners* about the City ; and 'tis so much the more currant, because it is of excellent old *Gold* : But what is this to the poore *Prisoners* redemption, as long as the *Major* and *Aldermen*, (in whose sole power it is to dispose of that *Treasure*) will not disburse it to that purpose ? The superabundance

superabundant sufficiency that is proclaimed to be in the *Exchequer*, doth not relieve the distressed, for whose benefit 'tis not employed, but rather upbraid the want of Liberality in him who is Master of it, and hath the Power but wants the Will, to lay it out in such charitable and pious uses.

But, you say, [*the finnes of all the world were charged on Christ, and he bore their penalty, as Paræus in his writings to the Synod (and there contained) expresseth it.*]

Ans^r. Laid on Christ? To what end? to Load him, or ease them? But you joyne

with *Paræus*, in your first *Assize Sermon*, where you say, Doubt-

lesse Christ died not for all alike, nor with equal intentions of saving them; and yet he hath borne the finnes of all men on the Crosse, and was a Sacrifice, Propitiation, and Ransome for all. To what end, I say, all this, according to your Doctrine? Was it to purchase saving Grace, Faith and Repentance for them? you say, No. Was it to make satisfaction and procure Pardon? you cannot with any modesty affirm it, if you speak consonantly to the Principles of the Synod; For, as you confesse (Sect. 7.) they determine concerning all the *Nonselect*, that God left them in that misery, into which they were precipitated by the fall of *Adam*, and decreed to damn them

them for this and all other finnes (which would inevitably follow upon their *dereliction* in this condition) as the *causes* of their damnation, So that this Decree hath from all eternity, laid the sins of the Non-elect, upon their own shoulders, and they are immutably designed to sink under them; why then should they be charged on Christ? why should he bear the Penalty of them? Is not Christ a principall link in that Golden chain of means, composed by the Eternall Predestination to draw the Elect to glory? From hence some of the Divines of the Synod do conclude, That the death, and all salutary benefits of Christ do belong onely to the Elect. *Ad credentes quidem, propter indivisam illam subitis catenam.* Rom. 8. To them alone, in regard of that inviolable chain, Rom. 8. And you tell your Reader, in the Preface of your [*Call to the Non-converted*; [For Gods Decrees, you must know that they separate not the end and means, but tie them together;] If it be so, why do you untie them here, and ascribe the Death of Christ, which is a prime means of salvation, in any measure to the Reprobates, who are immutably appointed to another end, unless you affirm withall, (which is the Doctrine delivered by many of your Party

*Jud. Eccles.
Water, Con-
fir. Thes. 3.
par. 2. pag.
98.*

† See M. Perkins Synopsi above, and Testimonies cited for this.

Party †), that Christs death belongs no further to *them* than it may cooperate to their *End*, that is, be a *means* of their destruction?

But, you say, *They adde also* (Sect. 5.) [*That the promise of Salvation to all that will believe must be preached to all without difference, with the command of Faith and Repentance.*] This Command is either *Legall* or

a Quia solum Evangelium novit remedium contra maledictionem legis, solum evangelium praedicat penitentiam in nomine Christi. Hemingius Syntag. Inst. Christ. Loc. 16. Thef. 21. b. Wandolin. Theol. Cbrist. lib. 1. c. 19. Thef. 6. in explis. Discrimina Evangelii Legit.

Evangelicall; *Legall* a I know you will not say; If *Evangelical*, then there is a promise of *strength* annexed to *those* commands, to enable us to perform them (for this makes the difference ^b betwixt precepts purely *Legall*, and *Evangelicall*; the *Gospel* doth afford *strength*, the *Law* none.) And *Redemption from our vain Conversation*, being (as was said) the *first* part of our *Salvation*, our *Salvation* must needs commence in an oblation of *strength*, the tendry of a *Gracions Subsidie* towards *Faith* and *Repentance*; which yet you deny the *unregenerate* to have any promise of, and how then can the *Promise of Salvation* be preached unto them?

2. If by salvation, *they and you*, understand onely eternall life, (which is the consummation of it,) then to preach *that*, unto men, who are punishe with an utter *inability* to *repent* and *believe*, for the *Fall*, or upon the *Fall of Adam*, I say to proclaim such a promise of Salvation, to persons of that quality, under condition of Faith and Repentance, is no lesse absurd, than to run in amidst a multitude of blind men, and promise them ten thousand pounds apiece, if they would but view such colours and distinguish the green from the black and white. And if you take *remission* of sins in to this *promise of Salvation*; and tell us, that is to be granted too, even to the Non-elect, *if they will Repent and Believe*; This is as if a *Physician* should come into an *Hospitall* full of sick and diseased persons, and professe seriously to them, Alas! poore wretches! what a number of sad *Objects* are here! But I have compassion in store for you, and my bowels yern over you, (and yet he administers nothing effectually to work their cure; but exhorts them vehemently after this manner) Come, be ye ruled by me, do you but *purge* your humours, and *allay* the inflammation of your bloud and spirits, and reduce your bodies to a good temper, and I will save your *lives*, and preserve you from *death* and *torments*.

ments. Were not this a comfortable procla-

† *As the Non-elect are tied, to Repent and Believe by a command, but excluded and denied ability by the Decree.*

mation? But suppose a *Command* † were added to this *Promise*, and a *Commination* appendant to that *Command*, that if those *blind* men do not distinguish *those* colours, and those *sick* men do not of themselves *recover* their health, they shall be tormented in *flames* of fire, and kept *alive* in those flames to the uttermost; what would you think of such a tendry of salvation to these poore *Mortals*? But the *Synodists* were very willing to passe over this *black* and more horrid part of the story, whereof the *event* is *undecidable*, and to take occasion to tickle the conceit of the Reader, with the *Imagery* of glorious promises, whose *fruition*, to such *Non-elect*, is utterly *impossible*.

Yet even about these promises of the Gospel, I find a considerable difference amongst them; They are not agreed whether *saving Faith*, *Conversion*, or *Regeneration* (which come all to the same reckoning in this point)

2 Pet. 1. 3-4

An Notis Minor. ad lo. 2. 1. 1.

be *promises*, or no. Upon that passage in Saint Peter, *Whereby there are given unto us exceeding great and precious promises, that by them we might be partakers of the Divine nature.* Beza saith, *He doth*

doth not understand the Divine Essence, but a Participation of Divine qualities, whereby the image of God is restored in us. And sure, this is nothing else but Regeneration. If this be the matter of those great and precious Promises, and not the effect of them onely, then here is a promise of Regeneration (conditionally) made to the Unregenerate (for the Regenerate being already possess of them, the Promises cannot properly be said to be made to them as such) and truly seeing an Unbeliever hath a Conditionall promise of Salvation made to him, as an Unbeliever, which becomes absolute upon his believing, as *Ameſius* saith, I can see no reason, why we may not as well say, that an Unbeliever, or unregenerate Person hath a conditionall Promise of Faith and Regeneration. The *British* Divines, if I be not much deceived, were of this Judgment; For to prove that Faith and Perseverance are Absolute Promises, they say thus, There are some Promises of God which concern the End, others which concern the Means unto that end; The Promises which concern the end, v. g. concerning Salvation, are conditionall. Believe, and thou shalt be saved. Be faithfull (or persevere) unto the death, and I will give thee a crown

Ameſius Bel-
lar. Ener-
vat. Tom. 3.
cap. 2. num.
10.

De 5. Artic.
AR. Synod.
Dor. p. 200.
part. 2.

crown of life. *And seeing no man is able to performe these Conditions, God hath also made most free and absolute promises to give these very Conditions; which he himself worketh in us, that by these, as the means, we may attain unto the end. To prove this they alledge, Deut. 36. 6. God shall circumcise thy heart, that thou mayest love the Lord thy God, with all thy heart, &c. The end here promised is life; which the Israelites could never attain unto, unlesse the condition were performed, that is to say, the love of God. But God doth here Absolutely promise, say they, that he would give them this Condition.*

Here then we have a promise of *Faith and Regeneration or Conversion*, (for so the Bel-

† *Synops.
Pur. Theot.
Disput. 32.
Thes. 2. pag.
420.*

gick † Professors understand [the circumcision of the heart] and to whom is this promise made, but to such as were yet unregenerate? And Master Baxter himself was once of this Judgement; For in

* *Pag. 47.* his *Appendix* * to his *Aphorisms*, in his Answer to the eighth Objection of his Adversary, he saith thus, *If the Covenant were onely Absolute, then it can be made to none but wicked men: and indeed the absolute Covenant is made to none other. Sure those that God doth promise to bestow new hearts upon, and soft hearts, have yet their old*
and

and hard hearts: (except it were meant of a further degree, and not of the first saving Grace.)
2. And as the Absolute, so the great Conditionall promise [Believe and be saved] is also made to ungodly men. Is not this spoken to Unbelievers? will you speak it to none but those who believe already? were none of those Jews ungodly, to whom Peter saith Act. 2. 39. The promise is made to you, and to your children? &c.

But it seems he hath since met with a new light; For, in his *Directions to prevent Miscarrying in Conversion*, Pag. 265. dividing the Benefits, or Mercies derived to us, from Christ, into Common and Proper, The Proper or Speciall Mercies, he makes to be of two sorts. Some Physicall inherent qualities, or Performed acts, 2. And some are adherent Rights, or Relations. Of the inherent sort, he makes three Degrees: whereof the first is, the first Speciall work of Vocation, Conversion, or Regeneration, causing the Sinner to Repent and Believe, and giving him the Principle of Spirituall life; and of this, he saith, God hath not promised it Conditionally or Absolutely to any individuall Person that hath it not. He hath bound all to Repent, and Believe, but hath not promised to make them do it: (onely he hath revealed, that there are certain Persons, so given to Christ, as that they

they shall be infallibly drawn to believe.) But he hath appointed certain means for the ungodly, which they are bound to use, in order to their conversion; and if they will not use them, they are without excuse.

What should move Master *Baxter* to change his opinion in this Article? I will give you my conjecture. The promises of the Gospel are observed to be *Generall*, and must be preached *promiscuously*, to *Elect*, and *Reprobate* (as they call them) without distinction. And if the Redemption, wrought by Christ, be not supposed as a common benefit, bestowed on all men: that indifferent and promiscuous preaching of the Gospel committed to the Apostles, to be performed among all Nations, should have no true foundation, as *Martinus* hath observed. What should these men do in this case, or what should they say? To say, the *Promises* of the Gospel are not to be Preached to all, the more *Sober* and *Learned*, dare not. To say, *Faith* and *Regeneration* are Promises of the Gospel, is to confesse them to belong *indifferently* and *promiscuously* to the *Reprobate*, as well as to the *Elect*; and then maintaining that *these* are Promised most *freely* and *absolutely*, to be wrought *in us, without us*, by God himself; this would by an undeniable consequence intitle the *Non-elect*

*De Artic. 2.
Thes. 8.*

elect to as good an interest in the Benefit of an irresistible conversion, as the very elect. What course then must be taken so to state the Article, that they might avoid this Inference? The Synodists, they divide the Promises, (as you heard) into some concerning the End, which are conditionall; If you repent and believe, you shall have pardon and salvation; and these may be safely preached unto the very Reprobate; it really intitles them to nothing; For, By this Proposition, If you believe, you shall be saved, it is not signified that God willeth either Faith or Salvation unto him to whom it is so declared, more then unbelieve and death, seeing he addeth together therewith, It you do not believe you shall die; faith Amos. †

† Rescript.
ad Grewin.
cap. 5.

The other Promises (in their division) are concerning the Means, Faith, Regeneration and Perseverance, which are absolute, undertaken to be wrought of Almighty God without us, by the strength of his Omnipotency, and these are the Propriety, and Free-hold of the Elect; not to be indifferently and promiscuously preached. But by this Doctrine they set up a double Gospel; one for the Elect, which offers salvation upon such conditions as God hath absolutely promised and undertaken to perform himself, by an irresistibl- efficiency; another for the Reprobate, which offers salva-
tion

tion upon other terms, though under the same Name and Title) that is, upon such Conditions, as they are bound to perform themselves, though there be no competent strength of Grace, either promised or admittred to inable them hereunto. Perhaps (to give him the Title, he bestowes on *Ambraldus*) our *Oculatissimus Baxterus*, upon his second thoughts, discovered this soule *Absurdity*; and to prevent it, chose rather to call them *Revelations* concerning the infallible effecting of *Faith* and *Regeneration*, than *Promises*. But there is another *sau*l *Absurdity* sticks even to his Doctrine, and he cannot possibly shake it off, that is, He makes Christ to be set up as a *Double Saviour*; For unto some, he hath procured *sanctifying* Grace, which he doth effectually and irresistibly communicate, to redeem them from sin and their vain conversation, and this in order to their Glory; And thus he is the *Saviour* of the *Elect*. But for others he allows no more, but *externall Ministeries*, with *Common Grace*, which is *uneffectuall*, and these in order to their condemnation too; such a *Saviour* he is to the *Reprobate*; Indeed in respect to these, he is made a *Pure Socinian-Saviour*; from whom (according to this Doctrine) they receive little or no influences, but those of his Holy *Laws*, and *A Grand Exemplar*.

And

And yet, right or wrong, Master Baxter now he is engaged will pursue his *vindication*, as he imagineth, to a perfect Triumph; and therefore he pleads moreover for the Synod, that they adde, That [the Reason why many that are called by the Gospel do not repent or believe, but perish in Infidelity, is not through any defect of the Sacrifice of Christ offered on the Crosse, or insufficiency of it, but by their own fault.]

By their own fault? Saith the Synod so? Alas! how could that be? It was a punishment indeed inflicted on them, when as yet they had but a mere Possibility of Being in regard of the sufficiency of the Divine Power to effect it. So the *Creabularians*, or *Gomarists* have determined. But to come as low, as the lowest *Calvinists*; Admit it were upon the Fall of Adam; yet he could not by that Fall, forfeit an interest in Christ, which he never had before that Fall (for then, that being a means and power to rise again after falling, he could not have lost it, by falling) whether for himself, or his Posterity.

2. Did Adam's Posterity become their Fathers Surety, that he should perform the conditions of that First Covenant, and so became liable to the Forfeiture of that Obligation, which he did violate? Or, 3. did They voluntarily, and of their own choice, set up Christ

Christ, to be their *Prince* and *Saviour*, and were the *Laws* of *Repentance* and *Faith* (the breach whereof becomes so exceeding sinfull to them) of their Own *Election*, or were these both *Laws* and *Prince* imposed upon them, and they invited to embrace, submit and subscribe to them, as *Speciall* Acts of *Grace*, and the onely *Instruments* to make them happy? Or, 4. Was it ever in their power to *Prevent*, or is it yet in their power to rescind that *eternall* Decree of *Reprobation*, whereby God immutably determined to leave them in the *Lapse*: *is que, media ad fidem & Conversionem, vel simpliciter non dare, vel non efficaciter applicare, idque ex mero Placito & liberrima voluntate, faciente de suo quod vult*; (as the *Zealanders* have defined, and it is inserted amongst the *Acts* of the *Par. 3. p. 45.* *Synod*;) And either simply to deny them *Means* necessary to *Faith* and *Conversion*, or else not to apply it effectually to them, and this out of his mere will and pleasure, *Disposing* of his own, according to his own minde? By which *Doctrine* we learn, that it is their *Misery* to be ruined for *Adams* sin, but not their *Fault* to perish in *Infidelity*. Neither proceeds it from any *insufficiency* or *defect* of the sacrifice of *Christ*, but merely from the sole *Pleasure* and *incontrollable* will of *God*.

And

And yet, for all this, Master Baxter runs on, and to make a fuller *Vindication*, he tells us, *The British Divines*, and the *Bremish* especially, and most clearly *Martinus*, (and *Crocus* wel) did give in their *suffrages* for *Universall Redemption*, which are Recorded in the *Acts of the Synod*, and these Decrees are plainly agreeable.

How well *Crocus* and the rest have stated the Point, we have seen already; and indeed one may trip *cross* or *pile*, whether he squares his judgement by their *suffrages*, or the Decrees of the Synod. What the sense of those Decrees is, you find in their eight *Article* upon the second *Chapter* or *Head of Doctrine*, cited above, at the beginning of our *Reflexions* upon this ninth *Section*; and he that would see more, may examine their 5. and 6. *Rejections*.

What is this *Universall Redemption* you or they speak of? Doth it consist in the *Ablation* of the Curse or Pain, the *Impetration* of Grace and Righteousnesse, and the *collation* of Life and Glory? Mans *Misery* consists but of two parts, *sin* and *punishment*. Doth your *Universall Redemption* make sufficient provision to free the Non-elect from both, or from either of these? From the *wrath* to come, the *Damnation* of hell, or from *iniquity* and their *vain conversation*? Indeed in your

Affize Sermons, you did very seasonably Preach up Christ, to be a Lord Chief-Justice, to Judge the Reprobate; but I cannot finde that ever you Declare *him* to be their Lord Keeper, or their Lord Treasurer, to communicate his *saving* Grace, for their Conversion, or to secure them against the *assaults* and rage of their Ghostly enemy. These last Offices you suppose him to bear, in favour of the *Elect* onely. So that your *Universall* Redemption hold a very faire Correspondence with your *Sufficient* Grace (as to the Non-elect); there is not *one* single person sanctified by *this*,

Reprobis Deus Mediatorum patefacit. ut neglecta conditione penitentia & fidei inexcusabiles reddantur.

Wendel. *ubi supra explic. Thes. 8.*

or saved by *that*. Nay further, seeing all the *influence*, that Christs death hath upon *them*, according to your Doctrine, is of a killing nature and tends clearly to no other end, then to carry on the Decree of *their* Reprobation, and they being the far greater part, it had been a much more proper *Title*, if you had said, *Those* Divines did give in their Suffrages for *Universall* Perdition.

Martinus, (who deals so clearly, as you suppose, in this Question,) saith, That the Redemption by Christ must be proclaimed, not onely as a *Common* sufficient Benefit, but as *really* and *intentionally*

De Artic. 2. Thes. 8. 11.

rentionally designed for me, else no necessity can be deduced from it, to engage me to believe, that it belongs to me, (which, by the way, doth somewhat take off the edge of the unregenerate, from endeavouring after Regeneration, if there be no promise concerning it, as Master Baxter's *New Light*, hath discovered.) But what is this *common* Benefit, and what doth that Redemption amount unto, which is to be thus *universally* preached? why, (not *saving* Grace; for that is *peculiar* † to Believers, but) re- † *Ib. Ib. 14.*
mission of sins, and *eternall* life, if *Ib. Ib. 21.*
they *Repent* and *Believe*.

It will be worth our while, to observe, after what manner, God is supposed, by this Doctrine, to address his *Vestitions* and *Calls* of Mercy, to these Non-elect, who are dead in sins, and sick of an impotency to Believe and turn themselves, that he may woo them unto Repentance. He must (consonantly to these opinions) bespeak their Repentance after this manner: “ O ye children of Re-
‘ probation, once, in your first Parent *Adam*
‘ dearly beloved of me, but now rejected and
‘ cast away by me, out of an eternall and
‘ implacable hatred; how long will ye abuse
‘ my Patience? how long will ye spin out the
‘ war of your Rebellion against me? Know
‘ ye not, how acceptable a sacrifice Repentance

and a broken heart are to me? Go to, there-
 fore, recollect your selves and believe me ;
 I intreat and pray, request and supplicate,
 beg and beseech, turn your selves, and seek
 after Righteousnesse ; I swear by my self,
 (that ye may have no temptation
 to be doubtfull of it) Obedience
 is better to me then Sacrifice, and I
 will be the Author of eternall Salvation to
 All them that obey me : And if these things
 cannot move you, behold ! the tears of your
 God, your Creator, a Father of Mercies to
 you, and will ye be deaf also to his sighs
 and moans, complaints and lamentations?
 O that ye would be wise, O that ye would
 consider, Oh miserable wretches, why will
 ye die and perish in your sins? What plea-
 sure is it to you, to provoke your God to
 anger, who loveth Righteousnesse and ha-
 teth iniquity? 'Tis very true, and I know
 it right well, that you cannot but Rebel a-
 gainst me, because I have deprived you of
 the power to will and to do rightly, and
 from all eternity rejected you from all com-
 munion in my saving Grace : but yet I do
 seriously affirm it, and protest and swear by
 my Holinesse, that your Repentance will be
 very acceptable to me And do you but Re-
 pent thorowly, and I will unfeignedly give
 you Pardon and Salvation. Behold what a

Patheticall Scheme of Persuasion God should use! Behold, what affections and bowels his *Invitation* of the Non-elect should be cloathed with, according to this Doctrine!

And yet for all this in the next (10.) Sect. Master *Baxter* puts it home to Master *Pierce*, with sufficient confidence, in these words, *Can Tilenus, or you, or any that is most passionate in these points, tell us of one jot more that you ascribe to the death of Christ for all, then the Synod of Dort doth? I must say, if you can, it's yet beyond my reach or my remembrance.* Then I must say, you have a shallow reach, or a Treacherous memory, or a Partiall judgement; The first, if you could not apprehend; the second, if you have forgotten; the third, (which lyes most under my suspicion †) if you will so rashly condemn, whom you will not vouchsafe to hear, pleading Gods cause, as well as their own, so earnestly and so convincingly in their many Writings.

† Because I find you referring your Reader to Books that are confuted, and yet you

take no notice of it. *E. G. Saints Rest.* par. 1. pag. 154. in the Margin. *Bogerman, Vedelius, &c.* I pray see *Corvinus* against *Bogerman*, and *Vedelius Rhapsodus*.

But tis time to take up here, that we may reserve our strength and patience, to follow you, in your next stage, where you run on in

Tautologies of a tedious length. You set forth after this manner; *They give more to Christ's death for the Elect than you, but no lesse that I know of,* (the more shame for you then, to condemn opinions and persons unheard and unexamined) *to his death for all then you. For you say, that he dyed to bring it to mans choice, whether they will have Christ, and life or not? and so say they,* (you should adde **EQUIVOCALLY**, and perhaps you may say true ;) *and Calvinists, commonly,* (as Dallæus hath told you, in the very words of abundance of them.) *If you say, that according to you Christ hath purchased Grace for all, or for more then the Elect, to Cause them to believe. I answer, 1. That the highest Grace with you doth but bring it to their choice; and help, but not determine their wills; and this (but not verily this) they grant to others, as well as you do.*

2. *Is it the Name of sufficient Grace, or the Thing? The thing that you call so, as I said. (too often already, unlesse it had been to more purpose), they grant to be as common as you can Reasonably expect them to imagine, (you say right, considering the rest of their Principles,) and Christ did not die to purchase empty Names, as a benefit. (I pray, what is that Remission of sins, and eternall life, which you say, he purchased for Reprobates? Is there Name and Thing too? They heare the*

found

found of it, but never any of them tasted how sweet it is.) *The difference (you conclude) is plainly but in this: The Synod thought that Christ purchased more for some, then you do; but no lesse for others.*

Here we have Master Baxter in *extreams*; he is excessive in his bounty towards the Elect, but defective in his Charity towards the Reprobates; and therefore no wonder he is out in the *mean*, which is that Grace that brings Salvation to Man's choice, as stated (not by him but) by the Remonstrants.

For the First, he is *deficient* even in his Pretended *Sufficiency*, and the Accompts being truly and exactly cast up, we shall find the Reprobates are very little obliged to him, or to the Synod, for their *Alms* of sufficient Grace.

For when they speak of *Grace*, they understand either Gods *Love* and favour; or the effects of it. Gods Grace in the first sense is, either *Generall*, extended to all mankind considered, as *Rationall* Creatures, but out of Christ, and this, though the Reprobates have an interest in it, will not serve the turne; or *Speciall*, which passeth into a Decree of Election, and thereby provides Christ and all other means necessary to the working of Conversion and bringing Salvation (as they affirm) insuperably. And this is a peculiar

Incloſure to the Elect. If we take Grace in the Second ſenſe, for the effects of Gods free Love and favour; this Grace is divided (as the former) into *Generall* and *Speciall*; The *Speciall* Grace which is ſaving, is *Proper* to the Heirs of Salvation, ſaith M. Baxter, and the Synod too, that is to the *Elect*. The *Generall*, is that *Common* Grace, conſiſting of ſuch effects as flow from Gods *Generall* Love, and this is vouchſafed to the *Reprobate*. Which Grace, though adorned with the Title of *Sufficient*, to tickle the fancy of the unwary vulgar, and flatter him into an apprehenſion, that it contains all that is needfull unto his ſalvation, yet really it ſignifies onely (in the very acknowledgement of the more ingenuous ſort of *Calviniſts*) ſo much as is ſufficient to *Convince* men of their ſinne and miſery, of their infirmity and want of a Redeemer; and becauſe it *informs* them likewiſe, that Chriſt is ſuch an one, ſent to give life and pardon upon condition of *Faith* and *Repentance* (though *intentionally* deſigned for the benefit onely of the *Elect*) and that life and pardon is tender'd to them upon thoſe conditions, which are *irreſiſtibly* effected in thoſe *Elect*, but made *impoſſible* to the *Reprobate*; therefore by the adminiſtration of this *Common* Grace, they become guilty of *impenitency* and *unbelief*, and ſo this Grace

is *inservient* to the execution of the Decree of Reprobation; And this is all the *Sufficiency* I can find in it, whether I examine it by *Perkins*'s *Table*, or the *Doctrine* of the Synod.

We see how little the Reprobates are beholding to you for your bounty. For this your *sufficient* Grace, both *Name* and *Thing*, is of no more value then a *New Nothing*, which many times is promised unto children to please them; but with an intent really to couzen them; and therefore discovering the fallacy, we account it a piece of ingenuity in them to slight the offer.

If the Non-elect neither have, nor can have interest in that Grace of God (by what name soever you will call it) which is of force to procure Conversion and a saving faith, what do you telling them of the rest, by which never man was, nor ever shall be, nor ever can be saved? And is it possible for any man to arrive at Salvation, who lies under the Decree of *Preterition*, and is thereby, *ipso facto* put in the order of men certainly to be damned, Damnation being the unavoidable execution of that Decree, whereof *Preterition* and *Pre-damnation* are but severall † *Re-spects*? I must therefore preferre, to such collusion, the ingenuity of those men, who speak their opinion fully out, and tell us that all

† *Synopsis*
Puritanis
Theologiæ.
Disp. 24. *lib.*
49, & 52.

the Dispensations of Grace administered to these Non-elect, are designed but to make them the more *inexcusable*.

You alleadged above, in the words of the Synod, that it is not through any *insufficiency* or *defect* of the sacrifice of Christ, that men *Perish* in their Infidelity; and may not as much be said in respect of the Devils, that it is not through any defect, or insufficiency of Christs Sacrifice, that they are damned eternally? The Reason is the same for *both* according to the Principles you go upon, namely because God *wills* to have it so. And I wonder with what confidence you can tell the Non-Elect (and them you must be supposed to speak to, the Elect not being concerned in it) as you do in your popular

Page. 52.

Sermon of Making light of Christ,

That, "It were better for him he had been a Turk or Indian, that never had heard the name of a Saviour, and that never had salvation offered to him: For such men have no cloak for their sin. Joh. 15. 22. Besides all the rest of their sins, they have this killing sin to answer for, which will undo them. And this will aggravate their misery: That Christ whom they set light by must be their Judge, and for *this* sin will he judge them. Oh that such would now consider how they will answer that

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Question that Christ puts to their Predecessors, Mat. 23. 33. *How will ye escape the damnation of Hell? or Heb. 2. 3. How shall we escape if we neglect so great salvation? Can you escape without a Christ? or will a despised Christ save you then? If he be accursed that set light by Father or Mother, Deut. 27. 16. What then is he that sets light by Christ? &c. How I say, can you say this, unlesse you lay better grounds to glorifie Gods Justice in punishing the Non-elect for their Infidelity? For by that Doctrine, the most part of the Christian world are so farre from being design'd a benefit by the exhibition and tendries of Christ to them, that they receive far more hurt by it, and so their condition is rendred a great deal worse than that of Devils, to whom Christ was never offer'd; For the most they could say of Christ, was to expostulate or cry out, *Art thou come to torment us before the time:* but these may complain, that. though there was as little benefit intended them, by the offer of Christ, as the Devils to whom he was never tendred; yet it did serve to aggravate their sin, and made them guilty of infidelity and liable to a greater condemnation. Be not startled at thi news, (if it seems so to you,) for it is the very Doctrine of *Gomarus*; This is the difference, saith he, betwixt the Reprobation of men*

*Thes 31. de
 przd. Disput.
 1604.*

and

and Angels, that the Angels never have Christ rendered unto them, but unto men he is rendered often, (outwardly in the word, and inwardly by the Spirit,) that being convinced of Infidelity and a stubborn heart, they may by that means, be rendered the more inexcusable.

Now I Conjure every Christian Reader, as he tends the Glory of our ever Blessed God, and the Honour of his most Holy Ordinances, and the eternall Salvation of mens precious souls, sadly to weigh and consider, the pernicious influences of such a Doctrine; that his understanding may be awakened to apprehend, and his will inclined to entertain, more solid practicall principles of Divinity; that every mouth that utters such wickednesse, may be stopped. For certainly this cannot be the purpose or purport of Gods *Generall*

love towards mankind, in sending his Sonne to die for them and be preached unto them †.

And now Master *Baxter*, perhaps will rub up his memory a little better. What! Doth neither *Tilenus* nor Master *Pierce*, nor the *Remonstrants* ascribe one jot more, to the death of Christ for all, than this amounts to? Doth that Grace (of Christs purchasing) which they account *sufficient* rise to no higher a pitch, no, not so high, as to put them into a possibi-

possibility of being restored by Christs *mediation*, into at least as good a condition as that of Devils? This is a very strange story. But, God be thanked, there is no truth in it. The difference is so wide, betwixt the two Parties in this Point, that nothing can well be wider. For 1. Sufficient Grace in your sense, is, that which never *did*, and never *will*, and never *can*, bring salvation unto *any man*; for let him use his *utmost* diligence to cooperate with it, it will not, it cannot sanctifie him, being (not through the Receivers *default*, but) of its own *kind* and nature *uneffectuall*. For thus the Professors of *Leiden* speak of it; *Concedimus omnes illos, &c.* Censura in Confess. cap. 17. par. 3. Pag. 235, 236. We grant, that all who are called by the Gospel are sufficiently called, that is, God is not obliged in justice to call them otherwise, then he doth call them, and by that Calling they are sufficiently deprived of all pretence of excuse, before Gods Tribunal, if they be not converted; because the fault of their non-conversion resteth in themselves onely. This is their definition of sufficient Grace, and the Compiler of this work was the Synod. I shall referre the Reader to the Remonstrants Descant upon this Definition. (in their *Examen Censura. cap. 17. parag. 3.*)

But sufficient Grace in the Remonstrants sense,

sense, (which is like to be Master Pierce's., and Tilenus his sense too ;) is, Gods Grace which bringeth salvation unto All men, to whom it hath appeared, Tit. 2. 11. For, they say, To the end man may not onely be able, but also freely and heartily willing to performe the Divine commands ; God willesh to do all things, on his part, necessary to the effecting of both in him ; that is, he hath determined to conferre such Grace upon sinfull man, wherby he may be rendred fit and able, to performe all that is required of him in the Gospel, (and

Confess. Re-
mon. c. 17.
Thes. 1.

in their next Thesis) God therefore when he calls sinners by his Holy Gospel, he bestows upon them Grace not onely necessary but also sufficient, to performe faith and obedience (the Requiries of the Gospel.)

2. They do not deny, but God may, and many times doth conferre, *Imparia Paribus, Paria Imparibus, & Potiora Pejoribus*. They acknowledge God hath not past any Decree, whereby he hath debarred, either Himself of Liberty to bestow, or men of a Possibility to receive such severall Dispensations. And al-

though they confesse, there is a *Ibid. Thes. 3.* sufficient calling, which yet is un-
effectuall, yet they say, the reason is, because it wants the Saving effect, on mans part : *Perque solum hominis voluntariam,*

riam, ac vincibilem culpam, infructuosa est sine eventum optatum ac debitum non fertur, and that it obtains not the due and desired event but becomes unfruitfull, is through the sole voluntary and avoidable fault of man.

3. This Grace doth not onely Prevent the will, and conferre a power of willing, upon them that are Called, (for I think it unprofitable to speak of the rest,) but (if they oppose not a new contumacie to check it,) it doth also accompany and help the Will of man, so, that the will, when it actually willeth, that is, believes and obeys God, ought to ascribe this, to that very Grace, as the Principall Moving Cause, by the prevention and concomitant assistance whereof, men, duely cooperating with it, are many times, really converted and sanctified, to such a degree, that there is nothing wanting, but Perseverance, to obtain the crown; To which purpose our Saviour Christ saith, *He that continueth unto the end shall be saved*; which saying of *His*, doth not onely imply a Possibility of defection and consequently of destruction, for want of continuance; but an assurance also, of the happiness of such, if God should please to put a present period to their life, in that condition.

4. Doe not the Remonstrants hold, that 'tis possible for a man to fall Totally and Finally from
from

from a true justifying Faith, or saving Grace, and that this doth sometimes eventually come to passe? and yet Master Baxter, will not allow this to be *speciall* Grace, flowing from that Fountain of Election; (which Grace, according to his opinion can never be lost,) this therefore at least in his sense, is but *Sufficient* Grace, and yet 'tis farre more, then that *common* sufficient Grace, which the Synod speaks of; and how could this be either out of Master Baxters reach, or memory, having so lately, before this, put forth his Account of Perseverance?

More distinctly, for the satisfaction of the Reader touching the Remonstants opinion of the operations of Divine Grace; 1. They

hold, that it works upon the understanding inlightening and inducing it with the knowledge of Divine truth. And, that God by the sole illumination of the understanding, without any *formal* immediate or direct impression or action upon the will, makes all the Elect, of children of wrath and servants of sinne, to become children of light, and servants of Righteousnesse; This is all that Camero requires unto their Regeneration; as appears in his Theses, and his Conference with Tilenus, where he saith. *Fidem profecti ab illuminatione Spiritus Sancti, That Faith proceeds*

*Ad. Synod.
Remonst. de
Grat. p. 14.*

ceeds, from the illumination of the *Ibisi* 3. holy Spirit; and also, *animo percipi non posse quo pacto liberum arbitrium, quod principium Ethicum est, aliter quam Ethicè moveri posse*; It is not to be understood how Free will, being a Morall Principle, can be moved otherwise then Morally. But the Remonstrants say, 2. That the Divine Grace worketh upon the affections also, and that irresistibly, (as likewise it doth upon the understanding;) to which purpose, we may consider those Passages, *There came a fear on all, Luk. 7. 16. and, Did not our hearts burne within us, while he talked with us? Luk. 24. 32.*

3. That it works directly and immediately upon the Will too, and that irresistibly, as to the collation of power to believe; *Præterea minime quoque diffitemur Spiritum Sanctum immediatè agere in voluntatem, in illam vires infundendo ac potentiam supernaturalem ad credendum, That the Holy Ghost worketh immediately upon the will, infusing strength into it, and a supernaturall power to believe, we doe not deny; and in the next Page, Si per gratiam habitualem intelligere libeat potentiam quandam supernaturalem, concessam voluntati ad hoc ut credere & benè agere possit, eam libenter admittimus; If by habituall Grace,*

AE. Synod. Remonst. de Gratia. p. 14

be understood a supernaturall power conferred upon the will, to this end, that it may be able to believe, and act well, we admit of it willingly. And after, If any one demand of us, whether, the action of

God converting (a sinner) be only morall, consisting of proposals, invitations, suasions; we answer, say They, that it is more then Morall, and in respect of exciting Grace, we say there is also a supernaturall power, infused into the will, distinct from the illumination of the understanding; and if we respect cooperating Grace, we say, that may be called Physicall, and hath a reall and proper efficiency. If it be demanded whether there be any immediate action of the Spirit upon the will, (they say) we do not deny it. If it be demanded, whether, besides the illumination of the minde, and excitation of the affections, and invitation of the will, Grace doth nothing after the manner of a principle, or antecedently unto Conversion; we say,

Fig. 21. it doth. And after, (pag. 62.)

Potentiam credendi ante omnia conferri dicimus per irresistibilem Gratiam. We say the power of believing is conferred by an irresistible Grace. And, If it be demanded, whether he, who doth not oppose a new contumacy (or rebellion) but yields to the motions and operations of Grace) and consequently is

converted, hath more grace, then he, that doth oppose (and check them,) and consequently is not converted ; we answer, the antecedent and preventing Grace may be equal, but the first hath cooperating Grace, which the later hath not. Pag. 21.

Indeed after a man is instructed with this *Supernatural* power to believe, they acknowledge no other Grace necessary towards the *Eliciting* or educing the act of faith but what is *Morall*, or that which useth the word, as the instrument, not excluding sundry *secret* inspirations, impressions and motions of Gods *Gracious* dispensing, which yet do not produce consent otherwise, then in a *morall* way of working. For if the *Actual* consent, to what is offered in the word, be *instill'd* or inspired into the will, as it is a Principle of Election ; Then, 1. there is a Consent in the Will, before it be elected or drawn out by the will; which is absurd. 2. Then it is not the *Will's* consent unto the motions of Grace : but Grace that imprints that *Actual* consent, doth consent unto it self; which is no lesse absurd then the Former. 3. Then a power of believing in the Will were unnecessary ; and it would be in vain to conferre it ; because the Consent or Act of Believing should not be drawn, out of that power, but be imprinted upon the will by another internall force or motion,

mition. 4. Then the *word* should conduce nothing to the begetting or effecting of faith, or consent in the will of man : For the word cannot concur but as a *morall* Instrument, nor *act* but *objectivè* and morally, and such actions are resistible, and may be *uneffectuall*, which such an *Actuall* consent instilled into, or imprinted upon the will (by an *Omnipotent* Grace, as † they say it is) cannot be. So that by this *Doctrine*, if it should be granted, (say the *Remonstrants*); the *Ministry* of the Word would be made *void* and altogether *unprofessable*. This inconvenience Master *Baxter* could discover well enough as to the *Infusion* of *Habits* ; And therefore he follows the stream of those *Divines*, who take *Vocation*, which (taken *Passively*) containeth the *Acts* of Faith and Repentance, to be *Antecedent* unto *Sanctification*, which comprehendeth the *Habit* of them. Placing the *Act* before the *Habit*, he saith, *This makes the Word the Instrument of that Work, whereas (which moves me very much, saith he) according to the contrary opinion, the Word cannot possibly be the Instrument, or means, of our Regeneration, as to the Habit, (nor as to the Act neither, if that Act be irresistibly infused or imprinted) but only a subsequent means*

† *Contra-re-*
monstrans.
Of saving
Faith. pag.
 21.

to elicit † or educe the Act, which
 seems against the stream of Scri-
 pture, and Drivnes of All Ages.
 A faire Confession.

† Whose
 Act not
 Gods; that
 were too
 grosse: then
 Man worketh

it must be man's; and then by this means,
 she will and the Deed.

The Remonstrants then, do, not onely
 grant an *Illumination* of the minde, which,
 upon the matter, is made the *All-sufficient*
Grace by Cam. 10, but also a *Collation* of
Supernaturall power; which yet they cannot
 allow to commit such a *Rape* upon the *Will*,
 as to force it, in its manner of working, or
 deprive it of its naturall Liberty to *Will* or
Null. They reserve to her, as her undoubt-
 ed *Prerogative*, that freedome still, as entire
 as ever, to *Act* or *suspend* her action, with-
 out which power man is able to do no more
Duty properly so called, then the *Brute Beast*,
 which hath a *Spontaneity* as well as Man, but
 no *Rationall Election*.

But Master *Baxter* will here step in, with
 his objection, and tell us, *This is but to bring*
the matter to mans choice, and so they do. But
 I must acquaint the Reader with a vast dif-
 ference in the *Portage*, whether you consi-
 der the *matter* or the *manner* of it. For,
 1. Your *Doctrin* doth not bring the same
Thing, to mans choice. It brings **Christ** as
 you

you say, and remission of sins, and eternall life, to his choice; upon condition, [*If he will Repent and Believe*] But doth your *Sufficient* Grace, by an *irresistible* Collation of power upon the will, bring *Faith it self, and Repentance it self*, to the choice of them that perish? It doth not, it cannot. For by the conduct of an *Immutable Antecedent Decree*, Grace *sufficient* to bring it to their choice in this sense is denyed them, and their choice otherwise determined and that *Infalibly*; unlesse you *equivocate* in the use of the word *choice*, and put it for *Spontaneitie*, whereby the wretched *Reprobate*, for all the influences of that *sufficient* Grace, is unavoidably led, *as an Oxe to the slaughter*.

2. And as your *Doctrine* brings not the *same* Thing to their choice; so neither doth it bring the *same* assistance. You bring *Remission* and eternall life, but as a covered dish with a *Noli me tangere*, upon it. They must not touch it with *unwast* hands, and shutting up the *Living fountain*, and sealing it by an *immutable Decree*, you afford them neither *cowell* nor *water* that is sufficient or of force to cleanse them. What you bring to their choice and lay at their doore, you leave as a *burden* too heavy for their strength to take up, and their *feeble* shoulders to carry in to their quiet possession and comfort.

But

But with us, Faith and Repentance, are as well brought to choice, as Christ, Pardon, or eternall Life; but not laid down and left there. God continues to illuminate the mind; and inspire the will; and thus he knocks at the doore of the heart; till man freely opens to him, or gives him such rude and shamelesse Repulses, as provoke him to withdraw himself in a sore displeasure.

Revel. 3. 20.

Gen. 6. 3.

Here then being such a free, preventing, irresistible efficiency of a supernaturall power, and a no lesse Gracious concomitant Assistance both of outward meanes, and inward motions, towards the carrying on, and accomplishment of our Faith and Repentance, our Conversion and Salvation; The Glory of this Work ought in all Reason to be ascribed to the Divine Grace, as the principall Cause or Author of it. † But, if under the conduct of such, no lesse sweet, then powerfull Dispensations, there proves to be a miscarriage, to what can we, in justice, impute this unhappy event, or what can we charge the

† Itaque nec illi debent sibi tribuere qui veniunt, quia vocati venerunt; nec illi qui noluerunt venire, debent alteri tribuere.

ere, sed tantum sibi, quoniam ut venirent vocati, erat in eorum libera voluntate. August. lib. 83. q. 9. 68. Agens de invitatis ad cenam.

fault upon, but mans own willfull and execrable Rebellion?

For we must consider, though the understanding be inlightned with the knowledge of Supernaturall excellencies, yet it apprehends still, the whole variety of *sensuall* or *carnall* Goods, the will, † (though *impovered* to do better,) hath a *liberty* to embrace them; and both the *understanding* and the *will* have a naturall *Inclination* (tending also to their own ease and Preservation) to gratifie the *Infirmities* of their *neighbouring* Appetites, whose objects being at hand to affect and tickle the senses, with the *soft* insinuations and *relishes* of their immediate presence, have a great advantage over *spiritual* objects, which are remote at a huge distance, and out of sight to flesh and bloud; yea and over the chief Good upon a like Account (whom being enjoyed would *transcendently* fill, satisfy and swallow up all our most insatiable Appetites;) Hence it comes to passe, that many times Sense finds too great an indulgence with the more noble Faculties, and being preferred above it's rank the Objects thereof

† Adde bene-
unto, that
which the
British Di-
vines do a-
verre [de
Art. 3. & 4.
pa. 133. pr.]
Per veritatem
sive resisten-
tiam poten-
tiam remo-
tam & in a-
ctu primo po-
sitam, in sua
amarâ radi-
ce, etiam in
Renatorum
voluntate de-
litescere, un-
de pronitas
ad resisten-
dum moribus
Spiritus S. v.
locum.

thereof are entertained with too inordinate a complacency ; so that, we observe, how men, though irresistibly convinced of the truth and excellency of things Spirituall, yet once bewitched with the *charmes* and pleasures of these (for want of *Mortification* and a *Main Guard*, they pursue the enjoyments of them so eagerly, that they can brook no check. *Video meliora, proboque, Deteriora sequor.*

When men are not able to resist the Spirit speaking to their understanding by way of *Conviction*, they will *Rebell* against the light thereof, and abate the *Liberty* of their will, to resist the *Holy Ghost* ; And having grieved this Good Spirit so long, till they have made him, even weary of striving with them, no marvell be complains so bitterly of such *perverities* ; This peoples heart is wax'd grosse, and their ears are dull of hearing, and their eyes they have closed, lest at any time they should see with their eyes, and heare with their ears, and should understand with their heart, and should be converted, and I should heal them.

That this was most unquestionably the *Catholick Doctrine* of the Church for the first three hundred years after Christ, we have M. Baxters own acknowledgements,

AB. 6. 10.

Job. 24. 15.

AB. 7. 51.

Mat. 13. 15.

Par. 1 pag. 154. in Mar.

† Lib. 2. de
vocat. Gent.
c. 9.

ledgement, in his *Saints Rest*. Thus † Saint *Ambrose* brought it to mens choice : *Igitur sicut qui crediderunt, iuvantur, ut in fide maneant : sic & qui nondum crediderunt, iuvantur, ut credant. Et quemadmodum illi in sua habent potestate, ut exeant, & illi in sua habent potestate, ne veniant. As they which have believed, are assisted, that they may continue in the faith : so they also, who have not yet believed, are assisted, that they may believe. And as they have it in their power to depart (from the faith), so these also have it in their power, not to come, (or accept of it).* Saint *Austine*, the Great Champion of Divine Grace, he brings it (in our sense) to mans choice too; even in that book [*De Libera & Spiritu*,] which was opposed to the *Pelagians* : *Nemo habet in potestate quid veniat in mentem, faith he, sed consentire vel dissentire propria voluntatis est. What shall (be represented, or) come into his mind is not in mans power, but it is in his power, to consent to it, or dissent from it. And in his Book de Dogmat. Eccl. Cap. 21. Initium salutis nostræ a Deo miserante habemus ; ut acquiescamus salutiteræ inspirationi, Nostræ est Potestatis. We have the beginning of Salvation from Gods mercy; to assent unto his saving aspiration, and acquiesce in it, is in our own po-*

wer. And in L. 1. Retract. he hath these words ; *Alio loco di-* Cap 22.
xi, &c. I have said in some other
place, that except a man change his will, he
cannot work that which is Good, which, the Lord
teacheth, us, to be placed in our own power,
where he saith, Either make the tree good, and
his fruit good, or the tree evil, and his fruit
evil: which, saith he, is not against the grace
of God which we preach; for it is in mans po-
wer to change his will for the better; but that
power is none, unlesse it be given of God, of
whom it is said, He gave power to them, to be
the sons of God. By which words 'tis evi-
dent, his judgement was, that the same man,
under the same helps, hath it in his power and
liberty to bring forth good or bad fruit.
And Hierome writing against the
Pelagians, saith, Etiam his, qui L. 2. Ad-
mali sunt futuri, dari potestatem vers. Pelag.
Conversionis & Pœnitentiæ; There is a power
of Conversion and Repentance, given even
to such as will be wicked. It is in our power,
saith S. Bernhard, not to be over-
come, and in this Spirituall war- Serm. 5. de
fare, none of us can be conquered quadrages.
against his will. Thy Appetite O Man, is put
under thee, and thou shalt rule over it. Thy e-
emies may make a commotion, and levie some
forces of Temptations, but it is in thy power,

if thou wilt, (to make peace with them , or give battle to them) to give them thy Consent, or to deny it. It is in thy power, if thou wilt, to make thy enemy thy servant, that all things may cooperate to thy advantage. If these testimonies be not sufficient to give the Reader satisfaction, he may find abundance more, if he consults Grotius his *Disquisitio, An Pelagiana sint ea Dogmata, &c.*

Nay, doth not Master Baxter himself preach this Doctrine unto his people, in his popular Sermons? What means that part of his Application, in his
 Pag. 54. [*Making Light of Christ,*] where he tells his Hearers; *I come now to know your Resolution for the time to come. What say you? Do you mean to set as light by Christ and salvation as hitherto you have done? and to be the same men after all this? I hope not. Oh let not your Ministers that would fain save you, be brought in as Witnesses against you to condemn you. At least, I beseech you put not this upon me. Why Sirs, if the Lord shall say so us at Judgement, Did you never tell these men, what Christ did for their soutes, and what need they had of him, and how nearly it did concern them to look to their salvation, that they made light of it? We must needs say the Truth: Yea Lord, we told them of it as plainly as we could; we would have gone on our knees to them, if we had*

had thought it would have prevailed; we did intreat them as earnestly as we could, to consider these things: They heard of these things every day; but alas, we could never get them to their hearts: they gave us the hearing, but they made light of all that we could say to them. And in the Preface of your Call to the UN-CONVERTED, you tell them, Our Preaching and Persuasion, and your Hearing and Considering, are the appointed means to get this Morall Power or freedom, that is, to make you truly willing. You know these have no other way of operation, but, what is Morall, which may be rejected or embraced; and therefore if there be not a Supernaturall power sufficient (*in actu primo*) confer'd upon men, with a liberty to reduce it into act, which they may freely use or suspend, to what end are all these exprobrations of their neglect? And yet we must account them Rationall, (and that cannot be but upon supposition of such power and Liberty) because we find them used by our Saviour Christ, with a denunciation of woe against such contemners; Then Mat. 11. 20.
began he to upbraid the Cities, 10 24.
wherein most of his mighty works were done, because they repented not. Woe unto thee Chorazin, woe unto thee Bethsaida: for if the mighty works which were done in you, had been
N 3 done.

done in Tyre and Sidon, they would have repented long ago, in Sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of Judgement than for you. And thou Capernaum which art exalted unto heaven, shalt be brought down to hell: for if the mighty works which have been done in thee, had been done in Sodom, it would have remained untill this day. But I say unto you, that it shall be more tolerable for the land of Sodom in the day of Judgement, than for thee. By which severe intermination and asseveration of our Saviour, it appears, that if God had afforded the men of Tyre and Sidon, or those of Sodom, that Grace which he granted to the Cities of Chorazin and Bethsaida, they would have repented. But this Grace was not any quality or motion determining the will by a *Physicall*, or irresistible operation: for if it had been such, they whom Christ so bitterly reprov'd and threaten'd, for *Non-conversion*, had been infallibly converted. This Grace therefore did but *impower*, and (bringing the matter to their choice,) *assist* and *solicite* them, *morally* to embrace it; which solicitation and assistance, they obstinately rejected, when they had it in their power and at their liberty, *freely* to cooperate with it, to their effectually conversion. Our Saviour gives us another *Emphaticall*

call Instance in the men of Nineve, Mat. 12. 41. where he tells the Scribes and Pharisees, *The men of Nineve shall rise in Judgement, with this generation, and shall condemn it, because they repented at the preaching of Jonas, and behold, a greater than Jonas is here.* How was our Saviour greater than Jonas? in respect of his person, or office onely, and not also in respect of the efficacy of his Ministry? He was full of Grace, had the words of eternall life, taught with Authority, Grace came by him. Was Jonas a better Preacher than our Saviour? Did a more efficacious Grace of the Spirit accompany his Ministry, than did *that* of the Son of God, who came from heaven to seek and to save that which was Lost, by calling them to repentance? The horror that follows the conception of such a blasphemy, will not suffer any sober Christian bosome to entertain it. Yet the men of *Nineve* repented at the preaching of Jonas: But *that* generation did not repent at the *Sermons* of the Son of God. Was this through any defect in Christs Dispensations? No; The administration of Grace *here* by *him* was more abundant than *that* of Jonas. The fault therefore lay in their abuse of their power and liberty, in opposing new contumacy and obstacles to these more Gracious Dispensations.

Psal. 45:

John 1.

ons. To this purpote *Prosper*, writeth expressly, (*lib. 2. De vocat. Gent. c. 26.*) The Grace of God, saith he, is principally pre-eminent in all our Righteousnesse, persuading us by exhortations, moving us by examples, terrifying us with dangers, inciting us by miracles, giving understanding, inspiring Counsil, and inlightening the heart it self, and imbruing it with affections of faith: but the will of man is also subjoynd and conjoynd to it, which is excited by the foresaid helps to this end, that it may cooperate to the Divine work in it self, that it may begin to exercise toward the attainment of rewards, (*ad meritum*), what through the (power of the) supernall seed it conceived, towards an endeavour [*ad studium*], having it from its own mutability, if it fails, from the help of grace if it proceeds. Which help is applyed to All, by innumerable wayes whether hidden or manifest, and that it is rejected of many, is their own wicked fault: but that it is received of many, is both of the divine grace, and mans will.

*In libr. de
Prædest. &
Grat. c. 15.*

I shall shut up this with an Instance out of *Fulgentius*, framing a comparison betwixt *Nebuchadonosor* and *Pharao*, he saith; In respect of their nature, they were both men; in respect of their Dignitie, they were both Kings; in respect of the Cause, they both kept the people of God in Captivity;

Captivity; in respect of their punishment, they were both chastised and admonished by the rod of Clemency. What was it therefore that made their ends to be so different but this, that one sensible of Gods hand, bewailed the memory of his own iniquity: the other fought against the most mercifull truth of God by his own free-will.

But all this will not serve Master *Baxters* turne; though he contradicts the faith of *Primitive Antiquity*, and overthrowes, not onely mans naturall liberty, and way of working; but likewise all the commands and exhortations, comminations and promises of Holy Scripture, he will not be satisfied without Gods irresistibile attingencie of the will to apply and determine it to the very Consent or *Act* of willing; which is that we are now to take into examination.

But to attain Master *Baxters* meaning may be a matter of some difficulty, he doth say and unsay, so often; (which makes many not to regard at all what he saith;) For *Physicall Predetermination* he denyes it in this *Preface*; and in his *Sermon of Judgement*, he saith, *That God doth determine all Actions; Naturall and Free, as the first Efficient Physicall immediate Cause: or else nothing could Act; This Principle, he*

Section 5.

Answer to
 the 23^d and
 24^d excuses,
 (mibi. pag.
 242, 243.)
 saith,

saith, is most likely to be false. And, that the will is necessarily and infallibly determined by the Practicall Understanding, which is irresistibly necessitated by objects: and therefore whatever Act is done by my understanding or Will is necessitated, and I cannot help it. And, that Liberty is but the Acting of the Faculty agreeably to its nature. And it was God as Creator, that gave Adam his Faculties: and God by providentiall dispose, that Presented all Objects to him, by which his understanding, and so his will, were unavoidably necessitated;

This, saith M. Baxter, is of the same nature with the former: uncertain, if not certainly false. Were this true, for ought we can see, it would lay all the sin and misery of this world on God, as the irresistible necessary Cause; which because we know infallibly to be false, we have no reason to take such principles to be true which inferre it. I wish Master Baxter had kept himself alwayes of this minde, and then he had saved me all this labour. But a little after, he tells his Reader, *There are other wayes of Determining the Will*: which yet he mentions

not; But in his first *Assize Sermon* he saith; Christ hath undertaken himself to be a Physitian to the world, (who are now Morally dead in sin, though naturally alive,) to cure all that will

' will come to him, and take him so to be, and
 ' trust him, and obey him in the Application
 ' of his medicines. He hath erected an Hof-
 ' pitall, his Church, to this end; and com-
 ' manded all to come into this Ark. Those
 ' that are far distant, he first Commandeth
 ' to come nearer; and those that are near,
 ' he inviteth to come in. *Too many do refuse*
 ' *and perish in their refusall.* (And your do-
 ' ctine declare they cannot do otherwise.)
 ' He will not suffer all to do so; but merciful-
 ' ly boweth the wills of his Elect, and by an
 ' insuperable powerfull drawing, Compells them
 ' to come in. So that we have an insuperable
 ' compulsory determination. And
 yet in his forelaid Sermon of *Ubi supra.*
 Judgement, He tels us, *The will*
of man in its very Dominion doth bear Gods I-
mage. It is a self Determining Power, though
it be byassed by Habits and needs a Guide. If
 a Guide would serve Master Baxters turne, we
 are content to allow him one; not an *Ignis fa-*
mus, but a *Lantern* that doth direct the un-
 derstanding infallibly, and besides this, a reall
 influx, that after the manner of a *Physicall*
Case, inclines the will to Act: But he must
 have such a one as doth controull and Deter-
 mine the will to Act and Operate, (notwith-
 standing the *Dominion* over its own Acts,
 which he seems to ascribe to it) which we
 think

think not onely *unnecessary*, but, in the ordinary course of Gods providence, very *absurd*, *inconvenient*, and of *dangerous* Consequence to be affirmed.

1. That it is *unnecessary* is evident by Gods complaint, *Isa. 5. 4.* *Judge I pray you between me and my vinyard. What could I have done more to my vinyard, that I have not done to it? Wherefore when I looked that it should bring forth grapes; brought it forth wilde grapes?* That God administred all things *necessary* and *sufficient* (not in Master Baxters sense, of *sufficiencie* which is *unsufficient*) to this effect, appears, by his expectation of grapes (of good workes;) for the All-wise God doth not, he cannot, expect to gather grapes of thorns or figgs of thistles; and to expect conversion and good works from them, who have not grace *necessary* and *sufficient* to their production, is as unreasonable as to expect a Bird should fly without wings, or a man goe without leggs. But here was no *determining* Grace administred; for then they would have been infallibly converted, and have brought forth good works. Therefore such *Determining* Grace is not necessary.

2. As it is *unnecessary*, so it is *inconvenient*; For (1.) it overthrowes that *Dominion* which (by Master Baxters own confession) the will hath over its own Acts, and destroyes
its

its *Connatural* manner of working ; For it puts a *necessity*, in order of Nature and Causality, *Antecedent* to the Act of the will, so that all *Prerequisites* put in order, the will hath not a *simultaneous* power (that may be reduced into Act) to Act *otherwise*, or a power to *want* that operation, to which it is so *determined*; which takes away the liberty of the will *quoad exercitium*, in regard of the exercise of it.

2. It destroys the proper nature of *duty*, for a *Duty* is a work perform'd conformably to a command, for *his* Authority sake, who doth command it; that giving proof of our *free* obedience, we may avoid the *Penalty*, and gain a *Right* to the Reward, upon which the Command is established. This cannot be agreeable to the nature of that work to which God doth irresistibly *determine* the will; for 1. though the work be *conformable* to his command; yet it cannot be properly said to be done because of his *Authority*, but because he doth insuperably *determine* it. 2. *The doer* (or rather the sufferer) gives no proof of his *free* obedience, because he cannot do otherwise. 3. This can procure him no *rights* to the reward, because it is not *thank-worthy*, (as the Phrase is,) 1 Pet. 2. 19. 20. being no part of a *free* obedience. And 4. upon what *Title* can it free a man

man from punishment? For we see God doth over-rule such as become the Rod of his anger, and directeth them to do his work, (according to his Secret, which the Calvinists account his only proper will) and yet when that work is done, he casteth the Rod into the Fire.

But M. Baxters Determining Grace hath the Doctrine of the Synod to justify it, in making Faith and Conversion, Repentance or Regeneration (for the termes are promiscuously used here) no part of mans work or duty. For the Synod saith, That Regeneration &c. is a work, for the mightinesse thereof, not inferior to the Creation of the world, or raising up the dead, quam Deus sine nobis, in nobis operatur, which God without us, worketh in us, and (they say) that Faith, whereby we are first converted, and from which we are styled Faithfull, is really inspired and infused into the will; and that God, in regenerating a man, doth employ the strength of his Omnipotency, powerfully and infallibly to bow and bend his will to Faith and Conversion. And in this work saith M. Baxter*, the Spirit is as the Hand, the Object and Word as the Seal, the Act of impression

Isa. 10. 5, 6, 12.

Conf. C. 4. de Convers. Art. 12.

Ibid. Art. 14. & Rej. 6.

Ibid. Rej. 8.

* Of Saving Faith. pag. 20.

impression on the Intellect is first in Order of nature, and so upon the Will the impressed Act and Habit immediately are effected by it. Is this Faith and Conversion (thus wrought) Gods or mans? It may be called Mans in regard of the Possession of it after it be wrought: but in regard of the efficiency, the production is so meerly a piece of New Creation, that it can in no sense be accounted a part of Mans Morall duty. For this is not performed by man because Gods will commands it; but wrought in him, because Gods power imprints it. And then

3. This will evacuate the force of the Ministry, the use of Commands, and exhortations, expostulations and reproofs. For how can you in Gods Name seriously command a man, under pain of death and promise of life, to do that (as his duty,) which you teach him to believe, that God will *insuperably* effect himself? If he believes that God must and will do it, by his *irresistible* determining Grace, he cannot reasonably believe that he doth *seriously* require it as his duty; because it implies a contradiction, that God should at once will an effect to be done by another, and yet will to do it himself alone. What do your Ministry then amount unto? 'Tis but the Revelation of what God will do in mens Souls, like the Angels Message to the Blessed

Virgin (Luk. 1. 30. with 35.) *Fear, not for*
thou hast found favour with God; for the Ho-
ly Ghost shall come upon thee, and the power of
the Highest shall overshadow thee. Therefore
that Holy thing; that Faith and Repentance,
that shall be borne of thee, shall be called the
work of God. Thus you may signifie to your
Beloved Disciples what God will doe for and
in their souls; But if you should attempt
the use of exhortations, &c. to move them
to undertake that work as their duty; your
exhortations would lose all their force and
propriety; for that work, you say, is actu-
ally and really of Gods Impression; Now
when Gods Omnipotent hand of Grace sets the
Determining Presse on work (which is not mo-
ved at all by your exhortations, they being
directed onely to souls that are merely Pas-
sive under it) that work (of Faith and Repen-
tance) is stampd upon them irresistibly. And
can it consist with Gods wisdom to attaque a
Sinner thus; If you will be wrought upon,
and converted and believe, as the force of my
insuperable Grace shall irresistibly determine
you, you shall be saved? And can you find
in your heart, to exhort your Auditors, and
to fall down upon your knees to them (as you
say, many times you would do) to intreat
and beseech them, not to wrastle with Omni-
potency, but to suffer themselves to be moved
and

and *determined* by it? And can you *threaten* woe and eternall death to others, if they be not *thus* determined, telling them withall, (which is a part of *your* Gospel Truth,) that there is no other *internall* Grace designed for *them*, but what is *specifically* different from that, administred to *determine* the will of the Elect? Is this a *Doctrine* according to *Godlinesse*? or were this a good way of Preaching? Yet this is *exactly* according to the sense of your *School-Divinity*, if you would deal ingenuously and speak without *equivocation*.

But if you come to expostulate with your Hearers in good earnest, what *rationall* evasions and *subterfuges* doth this *Doctrine* afford them to repell the force of all such *Expostulations*? For whereas you apply your self

(in your Sermon *Of Making light*
of (Christ.) to try *them*, whether
 they will not make *light* of him

‘ hereafter; and demand of them, 1. Will
 ‘ you for the time to come, make Christ
 ‘ and salvation the chiefest matter of your
 ‘ care and study? 2. Will you for the time
 ‘ to come, set more by the word of God,
 ‘ which contains the discovery of these ex-
 ‘ cellent things, and is your charter for salva-
 ‘ tion, and your guide thereunto? 3. Will
 ‘ you for the time to come esteem more of
 the

Pag. 59, 60
 &c.

' the Officers of Christ , whom he hath pur-
 ' posely appointed to *guide* you to salvation ?
 ' 4. Will you for the time to come make con-
 ' science of daily and earnest prayer to God ,
 ' that you may have a part in Christ and sal-
 ' vation ? 5. Will you for the time to come
 ' resolutely cast away your known sins, at the
 ' command of Christ ? What say you ? Are
 ' you resolved to let them go ? To all these
 Quarries you have furnisht them with a nea-
 dy Answer ; They will tell you, (and with
 great Reason, according to your Doctrine ,)
 yes ; if God shall, not onely *bring it to their*
choice : but also *insuperably determine* their will
 thereunto. The like Answer will
Ibid. p. 63, they return to your demands that
Co. follow ; 6. Will you for the time
 ' to come serve God in the *dearest* as well as in
 ' *cheapest* part of his service ? not onely with
 ' your tongues , but with your purses and
 ' your deeds ? 7. Will you for the time to
 ' come make much of all things that tend to
 ' your salvation ; and take every help that
 ' God offereth you , and gladly make use of
 ' all his Ordinances ? 8. Will you do all
 ' this with delight, not as your toile, but as
 ' your pleasure ? They will tell you, Yes ; if
 God shall vouchsafe, not onely to *bring it to*
their choice , but *insuperably determine* their
 wills to it. In like manner are all Gods most

Parabolicall and earnest invitations to conversion put off by this Master Baxters Determination, and made frustrate ; For example , Zac. 1. 3. Turne ye unto me, saith the Lord of hosts , and I will turne Mal. 3. 7. unto you, saith the Lord of hostes.

And Revel. 3. 20. *Behold ! I stand at the doore and knock, if any man will heare my voice, and open the doore . I will come in to him and sup with him, &c.* The sinner is taught by Master Baxters Doctrine to Answer, *Alas ! Lord, how can I turn ? how can I open ! Do not illude and mock at the impotencie of a poore sinner ; for seeing Conversion and the opening of the heart cannot be peracted , unlesse I do determine my self to it : and seeing I am indifferent and undetermined to Act, it cannot be that I should determine my self unto Conversion , unlesse thou doest first, in order * of nature and causality, determine me to the same conversion, and that by some such potent and insuperable motion, as I neither have, nor can obtain by any Act of mine, if thou hast not decreed to conferre the same upon me.*

* *Ordine causalitatis divinum opus precedat, nostra operatio sequatur, necesse est. Brit. Divin. A. B. Syn. par. 2. p. 131. f.*

And this Doctrine doth furnish the most obstinate sinners with an *Apologie* against all Gods most vehement *exprobrations* and *re-proofs* ;

proofs ; For whereas , he saith, *Woe unto thee Chorazin, woe unto thee Bethsaida, for if the mighty works, which are done in you, had been done in Tyre and Sidon, they would have repented, &c.* The excuse is very ready and easie, out of *this* principle ; Lord thou knowest the men of *Tyre and Sidon* could not have repented by *this* means, unlesse thou hadst decreed to administer *determining* Grace to them herewith ; and if thou hadst communicated *that* Grace to us also, we should have repented, nay we could not but have repented, as well as *they*. When you shall upbraid them for *rejecting the Counsil of God against themselves, and putting the word of life from them, and despising Gods Goodnesse, and neglecting so great salvation ;* what influence can these exprobrations and reproofs have upon them ? If they have once *imbibed* your Doctrine, they will return scorn to your reprehensions, and tell you, *this* means was so tendred, that it might be rejected and despised ; for it was not accompanied with *Determining* Grace, but administered onely to render them the more *inexcusable*, and upon that account fit for no other entertainment but neglect.

4. Whereas Faith is so the *work* of the Saints, that it is said to procure them *praise* 1 Pet. 1. 7. *and honour and glory at the appearing*

ing of Jesus Christ ; By this *Determining Grace*, which makes them mere *Passives* in the reception of it, *working it irresistibly in them, but without them*, (as the Synod saith ;) All those *Eulogies*, which are given them, [*as, Well done good and faithfull servant*] are rendred absurd, (not to say ridiculous.) Should a man cause his Servant, (that of himself, hath no minde to goe) to be nailed up in a soft chariot, and brought to *London*, and then commend him for his care and faithfulness in taking such a journey to come and serve him ; when he is merely *passive* in the business ; would you think him in good earnest? I think not.

5. If this *Determining Grace* be necessary, there is another grosse absurdity, and of more dangerous consequence than the former ; for from hence it follows, That a man cannot sinne, unlesse God be first *deficient* in what is necessary. So *Piscator* (in terminis), *Desertio Divina est causa desertionis humanae, obediendi Deo, non autem contra hac causa est illius.* Gods desertion of Man is the cause of Mans deserting his obedience towards God, and not the contrary. And of all true Believers, he saith, *They are no more able to omit or neglect the study of perseverance, then a Blackamore is able*

Resp. ad Duplic. Vorst. p. 245.

Ibid. pag. 314.

change his colour, or Male and Female their sex. But because this assertion is so palpably contradicted by the foule sins of such as have been Regenerate, therefore Do-

De Perseu, pag. 6. For Damman doth mend the matter thus ; *Regenerati non possunt*

omittere praestationem ejus quod ab illis postulatur, modo Deus illis p̄ est et quod promisit. The Regenerate cannot omit to perform what God requires, unlesse God doth omit to perform what

he hath promised. And, Quando Deus partibus suis defungitur, nos nostras omittere non possumus. When

Ibid. p. 37. *God doth his part, we cannot omit ours.* How do you like this Doctrine,

Master Baxter? This is the genuine fruit of your opinion concerning *Determining Grace*. But it yields another fruit no lesse unfavoury and of a juice as pernicious in the diffusion of it, as the former ; For,

4. This Opinion is a great and ready *Inlet* to all *Enthusiasms* ; And it is not onely easie but ordinary for men to intitle their Diabolicall delusions to the Determinations of Gods Spirit ; and his broad Seal is frequently stamp't upon that Commission (to Authorize it), which is drawn up by a *lying*, and one haply a great deal worle than their own private Spirit. When men of high ambition, and hot Brains, and strong Phantasies, and

Paſ-

Passionate Appetites, will not *acquiesce* (as you know, many times they will not) in Gods clear and distinct Revelations concerning their duty, but entertain new Designs, Pretended to a Good end, though the onely means visibly conducible to carry them on be apparently unwarrantable ; What Methods do they follow in this case ? God is earnestly sought and wrestled with, for obtaining a *Dispensation*, and *success* in a course of disobedience, against his own expresse command. When God (who is not so much call'd upon to *counsel*, as to *countenance* and assist in the affair such men have resolv'd upon, and are prae-engaged to transact) being provoked by the perverse importunity of such *Addresses*, permits them, in displeasure, to the sway of their own inordinate Passions, and to prosper in the irregular pursuit of them, this is presently interpreted to be Gods gracious return unto their prayers, and his casting voice (the intimation of his secret Beneplaciture) for the Determination of their Will to this choice of their very Rebellion against him, and consequently it hath, as is pretended, his unquestionable Approbation.

When *Balaam* upon *Balaks* invitation of him to curse *Israel*, consulted the Lord first about that Message and Expedition, He gave him a clear and peremptory signification of his

his will and pleasure. *Num. 22. 12. Thou shalt not go with them, thou shalt not curse the people : for they are blessed.* But *Balaam*, upon a new and more urgent invitation, seeks God again, that he may yet obtain leave to gratifie his Avarice and Ambition ; Almighty God provoked with the perversity of this solicitation, permits him to his own lust, and upon this (which was but an instance of Gods indignation against him, that he was not satisfied with his expresse command at first) without doubt *Balaam* would have concluded, that God had now infallibly determined and actually sent him, had he not been re-

buked for his iniquity by a miracle : 2 Pet. 2. 16. but the dumb Asse speaking with Mans voice, forbad the madnesse of the Prophet. What practices have been suggested and put in execution at *Munster, &c.* upon a persuasion of such an irresistible Determination ? and what work that opinion may yet help to make in other parts of *Christendome*, if not timely prevented, is easie to foresee without a Spirit of Divination.

Lastly, you may be advised to consider, how much you fail in your intended *Commendations and praise* of the Divine Grace ; For you do wonderfully disparage the *excellency* of its nature, and *sweetnesse* of its insinuations, while you think to advance it, by setting

setting it up to so high a pitch as an *irresistible* Determination. For who performs the most *ingenuous* and *commendable* Cure upon a *Distracted* Person, he that puts him into irons in *Bedlam*, or he that makes such applications as keep all his limbs *sound*, and lets him go at *liberty*? Your *Determining* Grace, doth *withhold* the Will from the *Contrary* Object, and *restrains* it from *one* part of the *Contradiction*, ere it does prevail with it to *choose* and *imbrace* the other: But Grace with us, the more to illustrate her own *Glory*, and that she may truly appear to be, as she is styled, *Grace*, doth *win* the Will to act even then, when she preserves to it, its naturall *indifference* and *freedom* to Act and not to Act. So that in short, the effect of *your* Grace, is as an *obligation* which a man is drawn to enter into by *Durance*; that of ours, as *one* which he enters into out of † *Generosité*, *ingenuité*, or *justice*, where- † *AB. 17. 11*
of though the *first* will not hold *Generosité*.
good in *Law*, yet the *last* doth remain in full
power, *force* and *virtue*.

O

Reflexions

Reflexions on Section XI. and the III. Article.

3 *S* Aith This Tilenus, they hold [That by Adams fall his Posterity lost their free-will, being put to an unavoidable Necessity to do, or not to do, whatsoever they do or do not, whether it be good or evil; being thereunto predestinate by the eternall and effectuall secret Decrees of God.] Answ. *Unworthy falsification still* I saith Master Baxter. But I remember when Christ sent out his Disciples, He gave them a Commission, and charge, when ever they came to a house, to say, *Peace be unto this house*; telling them withall, that if the house were not worthy, their Peace, (i. e. their Apprecation and Blessing) should return to them again. What Commission Master Baxter hath to asperse, slander, and caluminate his neighbour, I know not; I am sure the Divine Grace did not, whatever the Doctrine of the Synod might do, to determine his will to this unhandsome language: but because he was not very well advised in the disposall of it, having bestowed it upon a person altogether *unworthy*, it doth infallibly return to him again. But, [*Not a word to any such sense in*
the

the Synod;] saith he; What, neither Name, nor Thing? Let the Reader judge by what is already said, and still to be alledged; whereby it will appear how little reason Master Baxter had to adde that Sarcasticall expression [*Well might this Author conceal his Name for shame of the world.*] What induc'd the Author of the Epistle to the Hebrews to conceal his Name, or your good friends Martin Mar Prelate, and Junius Brutus to conceal theirs? Was it for shame of the world? Is there never a Prophet left, think you, to lament the Desolations of Gods Church; and say as Jeremiah did, *If ye will not hear, my soul shall weep in secret places, for your Pride?* Jer. 13. 17. I pray you therefore use no Arts of conjuration to call the Ghost of Tilenus out of his Retirement, where he loves privately to exonerate his passions. But you say, [*As the words be not in the Decrees of the Synod; so much is there in many suffrages against the sense.*] I wish you had produced, that much, that we might have examined how much it will amount unto. But suppose the words be not in the Decrees of the Synod, it is enough to justifie Tilenus his assertion, if they be found in the writings of such as Adhere to the Synod, or such as were before it, if the Synod hath not re-
 (2) ced

sted them, as I am confident they have not.

But you go on and tell us, [*It is but the Morall, or Dispositive, or Habituall Freedome of the Will, that they or other Protestants commonly say that Man hath lost.*] M. Parker

whole *Theses* you do so much cry up, upon all occasions, saith,

Thes. 13. p. 11. Licet logica super fuerit ratio, seu principium quod, unde remota ac passiva materia potentia, perit tamen principium quo, sive Forma facultas ad bonum. And the De-

puties of *Over-Isel* say, In the *Ad. Synod. Dord. p. 197. par. 3.* will of man after the fall, non mansit libertas bene agendi., there remain no liberty to do well. And

in their *Decrees*, the *Synod* saith, *C. 3. & 4. Art. 3.* All men are conceived in sin, and born the children of wrath, unward

to all good tending to salvation, forward to evil, dead in sins, slaves of sin; and neither will, nor can (without the Grace of the Holy Ghost regenerating them) set free their own crooked nature, no, nor so much as dispose themselves to the amending of it. See also the 2, 3, and 4. *Rejections*; and *Tilenus* charge them with no more. He needs not. See *Embdanorum exam. circa 3, & 4. Artic. Quest. 26, & 29. p. 185, 186. par. 2.*

You go on; [*They all professe that man hath the naturall Faculty of Free will;*] And will you

you not acknowledge as much of the very Devil? But you bid us, [*See my fore-cited pages in my Treatise of Judgement of this.*] If by that Reference to those Pages, you intend to raise in us an expectation of something extraordinary, you have deceived us; for we can find no such matter; if you onely directed us, where we might find an account of your Opinion more at large in this point, we have maturely considered it, and must professe to you, that it doth not satisfie.

2. You say, [*There is not a word in the Decrees of the Synod, that men are put to unavoidable Necessity.* 3. *Much lesse to do or not do, whatever they do or do not, good or evil.*] You take sanctuary very often in the Decrees of the Synod, which, you may know, were contrived with a great deal of Artifice to serve the interest of two Parties (as was observed above) and wherein they inserted nothing but what might seem most plausible to save their Reputation. But the Reader may remember (or if he doth not, he may look back and finde) that every branch of this Article was sufficiently made good out of the Writings of the Doctors of the greatest note amongst the Calvinists, *See Antidot. pag. 41, 42.* viz. That men are put to an unavoidable Necessity of doing or not doing good

good, or evil ; so that they can do no more good than they do , nor omit more evil than they do omit ; and that in regard of the Divine Decree ; And these positions are nowhere Rejected by the Synod ; but rather confirmed by some of the Divines thereof , as was alledged above.

That they are under a Necessity of *Immutability* (and that is an *unavoidable* Necessity) in respect of the *Decree* , is to be evinced from the *Judgement* of the Divines of *Wed-*

derau ; *De Artic. 3. & 4. Thes. I.*
P. 150. par. 2. pag. 154. & in *Corol.* they conclude concerning the *Necessity* of evil thus ,

An peccata sunt necessario ? Do sins come to passe of Necessity ? They answer yes ; by a necessity that depends upon a double hypothesis, *Decreti scilicet permittentis , & finis boni* ; That is, in respect of the Divine Decree (*operatively* , for so they declare their sense a little afore) permitting it , and in respect of the good end, which God accomplisheth by it.

And then for good ; To begin with the first Act of it, *Conversion* or *Regeneration*, the Divines of *Wedderau* do affirm , *Ubi supra*, (and 'tis inserted amongst the Acts of the Synod) *Sicut homo ad sui generationem nihil profusus confert ; ita nec ad sui regenerationem ;* A man can confer no more

to his regeneration than he doth to his naturall generation. Is not this work wrought by an unavoidable Necessity? and yet the whole Synod, in their Decrees, speak the same sense, (Cap 3, & 4. Art. 12.) They say, It is a work which God, without us, worketh in us, by an operation, for mightinesse not inferiour to the creation of the world, or raising up the dead. Is not here an unavoidable necessity? and (Art. 17.) they compare it to that powerfull operation of God by which he giveth being to this our naturall life. And Re ect. 6. They say, that faith by which we are first converted, and from which we are styled faithfull, (So that we have that denomination for a work wherein we are merely Passive) is infused by God; and this is said to be done, by his Omnipotent strength, and irresistibly; Re ect. 8. All which expressions do clearly evince an unavoidable necessity; for they affirm in the same place, that it lyeth not in mans power to be or not to be regenerated. And for all succeeding good, the Divines of South-Holland do conclude, that the Spirit of God doth promote, and apply and determine the mind, will and affections, to act, and not onely ad exercitium Actus, sed etiam ad singularitatem, to the singularity of the Act, as well as to the exercise of it; that is, (as they

Post suam
Act. Synod.
(mibi.) pag.
292.

explain it) the Holy Spirit doth not onely determine us simply so do, but also, to do or to Act in this place; at this time, after such a manner, as pleaseth him. This Determination of the Will unto every good Act, makes a Necessity in order of Nature and causality, antecedent to every such Act.

Without doubt, the meaning of *Daniel Tilenus* (the compiler of these Articles) was this; That, in respect of the Divine Decree, (according to the Doctrine of the Synod) All men, whether Elect or Reprobate, are under an *unavoidable Necessity*, of being saved

† See Synopf.
par. Theo.
disp. 24. 1. b. f.
18. & Ad.
Syn. Dord. c.
1. Artic. 7.
& Rej. 6.

hereafter; And for the *Salvation* of the *Elect*, with the *Means* conducing *infallibly* thereunto, that is clear by the Synods Definition

Ibid.
† *Ibid.* Art.
15. & Rej.
8. & Synop.
par. Theol.
Disp. 24. 1. b.
44. & Ad.
Sy. Dord par.
2. p. 19. a. m.
Jud. Th. pal.

or damned, and of performing such works †, as do inevitably conduce to the accomplishment of their severall Ends respectively. And this is evident, even to the eye of sense, in *M. Perkins* Delineation of the Decree exprest hereafter; And for the *Salvation* of the *Elect*, with the *Means* conducing *infallibly* thereunto, that is clear by the Synods Definition of Election therewith inserted; and that the Damnation of the Reprobates is under a like *unavoidable Necessity*, may be collected from hence, that many *Calvinists* do Resolve of that, by the *Rule* † of Contraries, as it stands in opposition to Election. And

And though the *Elect* may fall into many sins, and the *Reprobate* perform many good workes, (at least, *quoad substantiam actus*), yet these do not remove either of them one inch from under that *unavoidable* Necessity; because those sins are *Ingredients*, that help to make up one full and perfect *Medium*, conducing infallibly to their *End*, as concerning the *Elect*: and those Good workes are *Ingredients* likewise, that help to make up one full and perfect *Medium*, conducing infallibly to their *End*, as to the *Reprobates*, as is shewed out of *Perkins*, *Szegedine*, and *Norton*, elsewhere.

Act. Synod.
Dord par. 2.
p. 118. m.

When therefore these men deny, that Mankind is under such an *unavoidable* Necessity, to good or evil, they do but impose upon the unwary Reader, and abuse him with *equivocations* and *Fallacies*; and herein it lyes. They make *Liberty* to consist in a *spontaneous* motion or *Lubency*, and a *freedom* from the Necessity of *Coaction* and violence; and when you charge them with this Opinion, that Man is under an *unavoidable* Necessity, to do good or evil, in this sense, they will as stiffly deny it, as Master Baxter doth; They are under no such Necessity, they will say, meaning they are not compelled by violence. But if you presse them with a Necessity of *Immutability*,

(which is no lesse *unavoidable* then the other) whether arising from Gods *irresistible operation*, as in the *conversion* and *perseverance* of the *Elect*; or from his *ineluctable Decree*, as in the *Government* of the *Reprobate* towards their *Finall doome*; *this Necessity* they will not, they cannot deny. For the truth of the first branch, i. e. *in respect of Gods irresistible operation*, See *P. Molinaus*, amongst the *Acts* of the *Synod. par. 1. pag. 295. m.* The *British Divines, par. 2. pag. 132. Thes. 2.* The *Hassiens. pag. 145. Thes. 3.* Those of *Wedderau. pag. 150. p. m.* Those of *Embsen, pag. 169. thes. 59, 60. and pag. 185. Quest. 26. and Sibrandus Lubbertus par. 3. pag. 157. m.*

For the other branch, i. e. *an unavoidable Necessity* arising from the *Immutable Decree*, you had it even now, from the *Divines of Wedderau (ubi supra)* where they adde, *Multa sunt necessario &c. (as above) Many things come to passe of Necessity, upon supposition of the Divine Decree, which are done freely in respect of mans will. Thus, they say, the Jews crucified Christ necessarily, and yet freely. Necessarily; because being delivered by the determinate counsil of God, they took him, and with wicked hands fastened him to the crosse and slew him. Act. 2. 23. Yet freely; because with a full Liberty, and a deliberate or*
inter-

interpretative will, they sought to slay him, as the Evangelicall Story witnesseth. And this *Multa* must be extended to *Omnia*, to All sins as well as that, or some others, else the rest shall be exempted from Gods Decree; which is absurd.

Will a *spontaneitie* alleviate the Necessity of sinning, or the Perdition that follows it? Let me put a case to M. Baxter. Suppose a Prince intending the ruine of such a Noble-mans Posterity, makes a Law, that whosoever associate themselves with *Sirrupets*, and are not reclaimed by one or two Admonitions, shall be *Rackt* alive, and have their bones broken, and their bowels and heart torn out of their bodies and burnt before their faces; And yet underhand takes order to *Caresse* such persons, and give them opportunity and entertainment amongst Harlots, with plenty of wine, and ravishing aires of Musick to take them off their Guard, and applies charms and *Philters* to work upon their Phantasie, bloud or spirits, till those persons are no lesse drunk with lust and passion than with wine: M. Baxter is sent once and again to admonish them, and he saith unto them, Sirs, I desire you to consider, what a severe yet a very just law, is made against this Luxury wherein you live. You have a most gracious Prince that tenders your wellfare, and
takes

' takes care by my Ministry to reduce you
' from that exorbitancy, which otherwise
' will bring you to utter ruine; I earnestly
' beseech you to recollect your selves, and
' reform your lives and manners, that you
' may be restored to your Princes favour;
' whom these crimes have so highly exaspera-
' ted. I pray, as you tender your lives reflect
' upon the horrour of the punishment awar-
' ded to such vices, &c. But the men inthral'd
by the witchcraft of the foresaid Artifice,
(which is still applyed to them) do hugg
their unlawfull pleasures, and defie the threat-
ned torments, till the houre comes that sum-
mons them to the dreadfull execution, which
all men, that understands the whole processe
of the businesse, bewails with bitter lamenta-
tions. But then in steps *M. Baxter* to justifie
the equity of the sentence that is past against
them, and he aggravates their guilt, and ta-
king no notice of those underhand practises,
by which these forlorn wretches were capti-
vated to this misery, he tells the sad Multi-
tude of Complainers, that the proceedings
are very just; for they knew the Law, and
he had taken pains to informe, exhort and ad-
monish them, in the bowels of his tenderest
compassion, and he is sure they had the *naturall*
faculty of Freewill, and they lay under
no *Necessity* that compeld them to those leud
courses,

courses, for they pursued them with a kinde of *Lubency* and *alacrny*; and therefore the infliction of their sufferings was very just and warrantable. I am very loth to make the application: For to fancy that the Decrees of the most wise, just and holy God have any such influence or any Aspect that looks that way, were horrid blasphemy. And if there were any such Decrees made in heaven, Almighty God should for his honour sake, rather give Master Baxter a *Fee* to hold his peace, than to divulge them. And yet they have been divulged by men of no small account amongst the Calvinists, As God denies the Reprobates his Grace that they cannot but sin, so also hath he destin'd them to this condition, that of their own nature they cannot but commit diverse wickednesses. Zanch. de Nat. Dei. pag. 554. And, we doubt not to confesse, that by the immutable Reprobation, a necessity of sinning is incumbent upon the Reprobate, and of sinning even unto death without Repentance, and of suffering eternall punishment for it. pag. 571. (alia edit. 743, 744.) Piscator to the same purpose. in *Notis ad Duplic. Vorst.* pag. 217. Although the rebellion of the Reprobates depends upon the antecedent, absolute and irresistibly efficacious will of God, yet by this they cannot nor ought to be excused from the fault of Rebellion; Also pag. 223. When God necessitates

cessitates man unto sin, that he may punish him for sin, he doth justly, because he hath power to govern man as he list.

By this it appears how little reason Master Baxter had to say (as he doth in his following *Invective*) [*All this is such a self-devised tale, that no honest man should have been guilty of against the poorest neighbour or enemy, much lesse against a Party, and a Synod of so many truly learned and worthy men.*]

Ans. 1. What *Self* do you mean? *Self-Will?* or *Self-Richard?* *Mutato Nomine*, I am sure 'tis justified by *Zanby-Self*, and *Pisoator-Self*, and why I may not adde *Synod-Self* too, I see no reason but your *Self-deniall*, which in this case ought not to be accounted of so great validity as *D. Tilenus's* affirmation, who (as we have been informed) was privy to the transactions of their very *close-Committees*.

2. The *Calvinists* do impute far worse matters to Almighty God himself, as appears by sundry of their Testimonies cited above; to which one thousand more might be added out of their writings, if it were needfull; and what think you of that modest expression (lately mentioned) of *D. Dammian* a Synodist, *That if God performs his part, we cannot omit ours?*

3. I make a very great difference betwixt the *Foreign Divines* and the *Provincials*, and betwixt the *single Doctors* and the *Synod*. And M. Baxter is a man of so much observation, (if affection hath not darkened his sight) that he cannot but see, when men have espoused a Cause, what unworthy * courses (to say no worse) they will take to provide a Dowry for it, and make it fruitfull. These Divines took a solemn Oath at their entrance into the Synod (as was said above) to examine these controversies impartially, without affection or prejudice, according to the word of God, yet so unmindfull were they hereof, that they condemned the Remonstrants unheard, shut them out of the Synod, not permitting them the liberty promised in their Letters of Citation, to explain and defend their opinions. By which it appears clearly that they were a Party indeed (in another sense, than M. Baxter takes the word) and therefore as unfit to be Judge in these Controversies, as the Council of Trent was to be Judge of those, betwixt the Church of Rome, and the Protestants. That they were such a Party † is further

† Where not the best arguments, but the most votes do carry it; as Luk. 23, 23.
* See Antidotum in Prefat. &c. p. 130, 131.

See, *ibid.* p. 7. &c.

† And 'tis the more evident,

scandalous that a Synod should be such a Party

evident, by the Diligence used in *exploring* the Judgement of Divines before they were invited to this Assembly. To which purpose they solicited the Prince of *Anhalt* by Letters, that he would transmit the *Confession* of his Divines, that *they* might examine whether it were calculated, to serve the interest of that Doctrine, which they were resolved to establish, before they would admit them to their Convention; which motion that Prince resented so ill, that he rejected it, not without disdain and indignation.

See *ibid.* p. 7, &c.

The onely Divines that carried themselves *worthily*, that is, with *prudence* and *equity* towards the Remonstrants, were the *Helvetians*, who darkly taxed the *crafty* practices and *prejudice* of the rest, and profess a desire to suspend their judgement concerning *either* Party, till the whole cause were fully known;

For they say, *Ceterum ut criminatio acerba est venerandam hanc Synodum appellare Schismaticam, ita intempestivum nobis videri non diffitemur, Remonstrantes criminis ejusdem, hoc quidem tempore, agere reos & condemnare. Est enim veneranda & sancta hac Synodus congregata eum in finem, ut Doctrinam Remonstrantium propositam, explicatam defensionemque audiat, ad Dei verbum probe examinet,*
de

Act. Synod. Dord. p. 102 f. par. 1. edit. in fol.

de ejus vel veritate vel falsitate pronunciet. Eo usque igitur sententiam de schismate, ejusque Authoribus suspendendam esse sentimus, quandoquidem pars ea, quæ post examen convicta fuerit doctrina erronea, hoc ipso Schismatica quoque intelligetur, nisi cum corpore, à quo se sentit avulsam, rursus coalescat. But their judgement was not followed by the rest, who were so much the lesse worthy for dealing so unworthily, both in word and deed, with their Reverend Brethren.

See the Antidotum, &c.

You go on ; *The Question is*, Whether men have Originall sin or not? *Those of you that are of Doctor Jeremy Taylor's minde in this, speak out, and disown the Pelagians no more, but speak as bitterly of Austin as of the Synod of Dort.* To which I answer, 1. That men have originall sinne ; the remote Cause whereof is Gods imputation of it : but the next Cause is their Carnall Generation. For the sin of Adam is therefore of right imputed to us, because we are carnally propagated from him, now become guilty : and so according to the flesh we were as a certain part of him sinning : because we then existed in his loines, when he sinned. The like, in a manner, is said of Levi paying tithes in the loines of Abraham, Heb. 7. 9, 10. *The Question then, is not whether men have originall sin derived to them*

them from *Adam*, for that is yielded: but whether being called, they have a new power given them by *Christ* to become *Evangelically Righteous*? and this question *M. Baxter* stated with some shew of moderation in his first *Assize Sermon*, and resolved it *Page. 12, 13.* seemingly according to the sense and meaning of *Tilenus*. His words are these;

‘ [The last Question is, Who they be that
 ‘ are and may be urged to glorifie God on this
 ‘ ground, that he hath bought them? Doubt-
 ‘ lesse, onely those whom he hath bought: but
 ‘ who are those? It discourageth me to tell
 ‘ you, because among the godly it is a contro-
 ‘ versie; but if they will controvert points
 ‘ of such great moment, they cannot disob-
 ‘ lige or excuse us from preaching them. A-
 ‘ mong the variety of mens opinions, it is
 ‘ safe to speak in the language of the holy
 ‘ Ghost, and accordingly to believe, viz. that,
 ‘ As by the offence of one, judgement came upon
 ‘ all men to condemnation, even so by the righte-
 ‘ ousnesse of one, the free gift came upon all
 ‘ men to justification of life. Rom. 5. 18. And
 ‘ that he gave himself a ransome for all, and is
 ‘ the onely Mediator between God and man.
 ‘ 1 Tim. 2. 5, 6. That he is the propitiation for our
 ‘ sins, and not for ours onely, but also for the sins
 ‘ of the whole world. 1 Joh. 2. 2. That God is
 ‘ the Saviour of all men, especially of those that
 ‘ believe.

believe. 1 Tim. 4. 10. That he is the Saviour of the world. Joh. 4. 42. 1 Joh. 4. 14, 15 That he tasted death for every man. From which cleare evidence Master Baxter is so fully convinced, that he doth acknowledge a Generall Grace in words, though indeed, in the result, as he defines it, it is not so much *Grace* as *Severity*, having no power to save, and being designed onely to render the persons, upon whom it is conferred, inexcusable, and their damnation the more intollerable. But *Tilenus*, farre more to the advancement of Gods *Grace* and Christs merits, doth conclude from those *Texts*, by him alledged, That God for Christs sake doth conferre upon all those, who are called by the Gospel, a *new power*, whereby they are inabled, if they use their diligent endeavour, and be not wanting to themselves and that divine *Grace*, to expedite and free themselves from the *servitude* of sin. But by what consequence this should be drawn to prove a denyall of *Originall* sin, I am not able to imagine, seeing this *Sufficient power* all men will not make use of, no not so much as to exempt and free themselves from that *servitude* of sin, which is superadded to sin *Originall*.

As for Doctor *Jeremy Taylor*, you should do well to stop his mouth first (not by impotent and unworthy insinuations, but by solid
and

and convincing Arguments) before you invite or provoke others of his minde to open theirs.

But why *disown* the Pelagians no more? would you not persuade your Reader that Doctor Taylor is a perfect Pelagian? and is not this suggestion as odious and uncharitable, as the *self-devised* tale, with which you charged *Tilenus* even now? how then comes it to passe that so honest a man as Master Baxter is found guilty of it, not against the poorest neighbour, but against a very learned and worthy person, though haply his enemy for telling him some truths that go against the grain of his interest, *Popularity* or *Ambition*? M. Baxter may remember a little Pamphlet intituled [*A Testimony to the truth of Jesus Christ, &c.*] subscribed by 52. Ministers (his Brethren) within the Province of London; wherein amongst other abominable errors, damnable heresies, and horrid blasphemies, they reckon this for one [That Christ was given to undergo a shamefull death voluntarily upon the crosse, to satisfie for the sin of Adam, and for all the sins of all Mankind.] Now seeing the Pelagians are charged by the Ancients with this Doctrine [that Christ did not die for all, as appears by Saint Austin, *contra 2. Epist. Pelag. l. 2. c. 2. Pelagiani dicunt Deum non esse omnium*

pag. 4. with
the 9.

etatum in hominibus mundatorem, salvatorem, liberatorem, &c. Suppose a man should return Master *Baxters* language upon his Party, [Those of you that are of the 52. Ministers mind in this, speak out, and disown the Pelagians no more; How would they take it? or how would Master *Baxter* interpret it? This would be called a shamelesse calumny, at least a perverse insinuation in *Tilennus*, though it must passe currant for a piece of ingenuity and candor in himself. But doth not Doctor *Taylor*, in stating the Question, that there may be no clamours against the person interested in either persuasion, nor any offence taken by error or misprision; tell you; It is not intended, nor affirmed; that there is no such thing as Originall sin; for it is certain, and affirmed by all Antiquity upon many grounds of Scripture, That Adam sinned, and his sin was Personally his, but Derivatively ours; that is, it did great hurt to us, to our bodies directly, to our souls indirectly and accidentally. So great hurt, that the Doctor saith, (in his *Unum necessarium*)

That our Spirit, when it is at the best, it is but willing, but can do nothing without the miracle of Grace. He doth not stick (in his Answer to the L. Bishops second Letter) to call it the Pelagian

Further, explicit. p. 452

Pag. 431.

Pag. 101.

gian

gian Heresie, and saith, it did serve it self by saying too little in this Article. And

Pag. 101. in his Vindication to the Countesse of Devonshire, he saith, I desire to

be observed in opposition to the Pelagian Heresie, who did suppose Nature to be so perfect, that the Grace of God was not necessary, and that by Nature alone, they could go to heaven; which be-

cause I affirm to be impossible, and that Baptism is therefore necessary, because Nature is insuffi-

cient, and Baptism is the great channell of grace; there ought to be no envious and ignorant load laid upon my Doctrine, as if it com-

plied with the Pelagian, against which it is essentially and so mainly opposed in the main difference of his Doctrine. I do not insert this,

as if I had a minde to vindicate the Doctors opinion, or esponse his quarrell; (he is of age to answer for himself,) but to give the Reader notice of the disingenuous practises used by this great pretender unto truth and

Godlinesse, in his unworthy defamation of some, no lesse than in his uncharitable vindication of others. But for the Doctors honour and com-

fort, Mr. Baxter puts him amongst very good company, (under this accusation,) viz. All the Fathers of the first

two hundred or three hundred years; and the plain truth is, saith he, till Pelagius daies, all spoke like Pelagians. And yet

SAINT RESS.
PAG. 11. 145.
154. 17.

yet how this opinion can be true I understand not, seeing S. Austin maintains his Doctrine against the Pelagians, by the Authority of all the Fathers that wrote before him, and condemneth that of Pelagius, as a recent error or novel Presumption. However M. Baxter should do well to consider, that the Manichæes are, at least as ill as the Pelagians, and therefore he should take heed, he runne not into the extreames of very many Calvinists, who think they are never safe from the danger of this Charybdis, till they fall into that Scylla. And if I should say the Synod of Dort did so, he would not spare to tell me, as he doth *Tilenus* here, that he speaks bitterly of them. Why bitterly? Some men are so tender of their very errors, that they are ready to complain, Truth bites them, when she doth but inploy her tongue to lick their soars, in order to their healing. All other mens Gall and Copperas, it seems, doth corrode and fret: but Master Baxters is purely Balsamical.

But is it all Gospel that was said by Saint Austin, or the Synod of Dort?

You dissent from the first as much as *Tilenus*, and the Canons of the later are no Authentick Text with

Paræ. scrib.
Augustinum
tam varium
fuisse in fer-
vore disputa-

tionis hujus, ut passim nec secum, nec cum Scriptura concilia-
ari possit. De grat. & lib. arb. lib. 2. cap. 14.

you, unless you may be allowed to make your own exposition. So you profess in your *Confession of Faith*, concerning *Artic. 1. Sect. 12. Art. 3. Sect. 12. & 15. Art. 5. Pag. 25. Sect. 9, 10, 11, 13.* And having cleared your self of the imputation of *Arminianisme*, you proceed in these words, [So I shall think that those who go as much on the other hand, and differ from the Synod one way, as much as the Arminians did the other way, remain censurable as well as they; and soon after. Yet let me *Pag. 27.* adde this, lest my seeking to satisfy the offended, may draw me into guilt; Though I have voluntarily my self professed my consent to those severall *Canons and Confessions of Faith*, (but this is upon liberty taken to explain what *Phrases* you dislike in them, and putting your own sense upon them; and therefore you might very well subjoyne what followes) Yet for the Synod of *Dort*, the *Confession of the Assembly*; yea on the *Larger Catechisme*, without some correction, I do hereby protest my dissent against the so imposing them to a word upon all *Ministers*, that no man that cannot subscribe to them, shall be permitted in the Church; whether our *Confession* were intended for such a necessary Test; I know not well; But that the Synod of *Dort* was, is expressed in the end; saith *M. Baxter*. Whence we may collect, had Master *Baxter*

been amongst *them*, his pretended moderation would have been *intolerable*, and if not banisht, at least he would have been *silenced* as well as the *Remonstrants*.

I must not forget to give the Reader warning of Master *Baxters* Artifice, to insinuate into his credulity, that the Synod of *Dort* maintains no other Doctrine then what was taught by *S. Augustine*; which suggestion, had it any truth in it, might gaine some reputation to the Synod. But *M. Baxter* acknowledgeth (in his *Account of Perseverance*) that *Austin's* opinion was that *some who are effectually Called, Regenerated, Justified, and Sanctified, do fall away and perish*; which neither the Synod nor *He* will allow of for sound Doctrine. And that he never intended to teach such an *irrespective* Decree, (I say *Irrespective* in the same sense) as the Synod holds forth, is evident by that one Argument even now mentioned; † That he defended his Doctrine by the

pag. 5.

† Antiquitatis funda-

am Catholicam fidem adversus recentem Pelagianorum hereticorum presumptionem perniciosamque defendimus. Aog. lib. 4. adversus Pelag. Epistol. & cap. 12. Quibus demonstratur quomodo sit hæc quam tenemus fides vera, veræque Christiana atque Catholica, sicut per Scripturas sanctas Antiquitus tradita, sic a patribus nostris & usque ad hoc tempus, quousque eam convellere tentaverunt, retenta atque servata, & deinceps propitio Deo retinenda atque servanda.

Authority of all the *Fathers* that had written before him, and accused the *Pelagians* of *Novelty*. What the *Antients* opinion was *Prosper* hath expressly delivered in these words; *Pene omnium parem inveniri & unam sententiam, quâ propositum & prædestinationem Dei secundum præscientiam receperunt, ut ab hoc Deus alios vasa honoris, alios vasa contumeliae fecerit, quia finem uniuscujusque præviderit, & sub ipso gratiæ adjutorio, in qua futurus esset voluntate & actione Præscient.*

They all held that *Predestination* was according to *Gods* præscience; that *God* made some vessels of *honour*, others vessels of *dishonour*, because he foresaw the end of every one, and foreknew what he would be, by his own will and choice, under the assistance of *Divine Grace*. *S. Austin* doth profess that *S. Ambrose* by name maintained this cause with him. But *Saint Ambrose* (lib. 5. de Fide. c. 3.) saith expressly; *Non enim ante Prædestinavit, quam præsciret*; &c. *Gods* *Prædestination* was not afore his foreknowledge; &c. And in those *Commentaries* that go under the name of *Ambrose*, and thought to be of the same Age, *Ad Rom. 8.* we read thus; *Istos, quos præscit futuros sibi devotos, ipsos elegit ad promissa premia capeffenda.* He chose them to receive the promised reward, whom he foreknew

know would be devoted to his service. Et misericordiam dabo ei, quem præsci, post errorem, recto corde reverturum ad me. I will give mercy to him, whom I foreknow, would after his errour, return to me with a right heart. To him we may adde Hierome, the sharpest Adversary of Pelagius, who is of the same judgement; for he saith, Ex Dei præscientia evenit, ut, quem Ad Gal. 1. scit iustum futurum, prius diligit, quam oriatur ex utero. It is from his foreknowledge, that whom God knowes will be righteous, he loves before ever he comes forth of his mothers womb. And upon the first Chapter of Mathe. Dilectio & odium Dei vel ex præscientia nascitur futurorum, vel ex operibus. The love and hatred of God ariseth either from his foreknowledge of future things, or else from works. And upon the eighth to the Romanes. Proposuit sola fide servare, quos præsciverat crediduros. He determined to save them by faith, whom he foreknew would believe. Which is more considerable, in his heat of Conflict against the Pelagians (lib. 3.) He saith, Eligit (Deus) quem bonum cer- nit. God choaseth him, whom he seeth to be good. I may adde to these Saint Austin him- self, who in his last writings (being Bishop) ad Simplicianum †, hath these words, Nemo eligitur, nisi jam di-

L. 1. Qu. 2.

stans ab illo qui rejicitur : unde quod dictum est, *Quia elegit nos Deus ante Mundi Constitutionem, non video quomodo sit dictum, nisi de prescientia fidei & operum pietatis. No man is chosen, but he who is distant, or differs from him who is rejected: hereupon I cannot see how that saying [that God hath chosen us before the foundation of the world] is to be understood, but of Gods foreknowledge of Faith and good Works. And a little after of Jacob, he saith, Non electus est ut fieret bonus, sed bonus factus eligi potuit. He is not elected that he might be made good, but being made good he might be elected. From which clear passages I argue; either Saint Austin taught the same Doctrine which the Antients had taught before him, or he did not; If he did, then he taught Election upon Gods foreknowledge of faith and piety, which is against the Doctrine of the Synod at Dort; If he did not teach the same Doctrine, then he falsely pretended their Authority and contested against all Antiquity, as well as against the Pelagians; which is very absurd to affirm of him. So that maugre M. Baxters pretension, a man may disown the Pelagians and the Synod of Dort too, and yet speak Reverently of S. Austin.*

Master Bax or shuts up this Scene with a notable Question, in these words; *Do you believe that all ungodly men, or any man Naturally,*

turally, hath the Habit of Faith, or Love, or Holinesse? This is the very Question, if you will rightly understand it.] To which I answer, That, I do not believe that all ungodly men, or any man *Naturally* hath the Habit of Faith, or Love, or Holinesse: But this is not the *very* Question, if I rightly understand it; but rather this, [Whether to continue in the *want* of these, by reason of an *Antecedent* Decree, that *denies* Grace *Sufficient* and *Necessary* to perform them, be a matter of *unavoidable* Necessity, and yet a *sinne* properly so called, in the *Naturall* and *unregenerate*.] The Synod holds the *Affirmative* of both branches, as touching *all* the *Reprobate*: But I deny *such* a Decree, and consequently *that* unavoidable Necessity, supposed to follow it; and if there were *such* a Decree and *such* a Necessity of wanting Faith and Repentance, that *want* could not be the *sin*, but the *Fate* of such Reprobates.

Reflexions upon the XII. Section and IV. Article.

[The fourth Article, you say, forged by this Ghost of Tilenus.] You have been truly informed, that the Article was drawn

up by *Daniel Tilenus* himself; but you are a very bold man in venturing to combat with a *Ghost*; upon whom, your own Reason might have told you, (if your passions had not transported you to fall on without consulting it) that you were like to make no impression with such blunt weapons, as you manage against him. You must therefore be content, till you can come better arm'd, to leave the *Field* and the victory behinde you, which your Confidence, no doubt, at your Marching forth, promised you the *Glory* of in the attempt. But this *Ghost* must follow you into the next *Field*, (where he is to try your strength and skill, a little further,) which is,

‘ [That God to save his elect from the corrupt Masse, doth beget faith in them by a power equal to that whereby he created the world, and raised up the dead, insomuch that such unto whom he gives that Grace, cannot reject it; and the rest being Reprobate cannot accept of it, though it be offered unto both by the same Preaching and Ministry.] That the work of Regeneration or Conversion, for mightinesse, is not inferior to the creation of the world, or raising up of the dead *; is the expresse Affirmation of the Synod, in terminis; What is it then that *Master Baxter* hath to object against

* Cap. 3. &
4. Arb. 12.
& Suffrag.
Genevens. de
3. et 4. cap.
Ib. 10. et 13.

gainst the Article? 1. Where did the Synod say that this was to save his Elect from the corrupt Masse, excluding all others salvation? *Tilenus* hath not the words [excluding all others salvation;] but the Synod hath the Thing, sure enough; for they conclude that the Election of some implies † the Rejection of others, and that is exclusion, in *Zanby's* sense, as was shewed above, and in any mans sense, I think, but *M. Baxter's*. Do they not say, many of them, and 'tis the judgement of them all, that the number of the Elect can neither be diminished nor increased? and are not the rest excluded then by that Doctrine? And although you say, God invites them to salvation upon Faith and Repentance, yet this Condition is impossible, and made so by his own Antecedent Decree, which first ordained their fall * (as many *Calvinists* do teach) and then the deniall of Sufficient and Necessary Grace unto

† *Electio*
(*quem de*
Jacobo in-
telligit) *ab-*
que reprob-
atione (*quam*
vi opposi-
tionis in-
telligit
de Esavo)
ne cogitari
quidem po-
test. Piscat.
Respon. ad
Sylog.
1. Taufrexi.
Contra absot.
Reprob. De-
cret.

* *Oportuit*
ergo Deum
quoque hanc
unicam vi-
am sibi apo-

rire, id est, Adami Lapsum ordinare, sed ad eum quem dixi finem. Beza. in resp. ad S. Castel. de Prædest. in resusar. secundæ Colum. p. 361.

Faith and Repentance, as the whole Synod hath declared; and thereby they exclude all others Salvation.

Master Baxter goes on; [*And if you quarrell not with a supposed exclusion but an inclusion, then he that denyeth a necessity of salvation from the corrupted Masse, may tell God he will not be beholding for such a mercy, and stand to the venture*] Here you are really guilty of a perverse insinuation, to render *Tilenus* and his Doctrine odious to the world, whereof you falsely charge him in *os. 6.* & *16.* other parts of your *Preface*. Why else should you hold forth such a supposition, if it were not to impose upon your Reader, that *Tilenus* or the *Remonstrants* deny a necessity of salvation from the corrupt Masse? Where do they say this? or what temptation have you to suspect they think so? If you had no such intent, your [*Inclusion*] might have been excluded, and so might the other branch of your distinction, which follows in these words; [*But if you mean it Exclusively, they profess that Faith is the means of our Salvation, not onely from the corrupted Masse, but from Infidelity, and the Curse of the Law, and from damnation, and all the sin that would procure it.*] Before Master Baxter spake of an *Exclusion* of Persons; but now he comes to resume this
Ex-

Exclusion as the second branch of his distinction, he speaks of an *Exclusion of Things*, which is not very *Artificiall*, in the way of discourse. But why do you professe *Faith is the means of our salvation, not onely from the corrupt Masse, but &c.*] Who said *onely* from the corrupt Masse? And surely the *corrupt Masse* is the *Terminus à quo*, and if you be a *Sublapsarian*, you must conclude that as Mans Misery, so Gods Mercy and Salvation must begin there; otherwise, if men be left in the *corrupt Masse*, till they arrive at *small damnation*, Faith will come too late *then* to save them. 2. Here you separate *Infidelity* from the *corrupt Masse*, and hereby you impliedly acknowledge, that we are not made guilty of *Infidelity* by *Adams* sin, and consequently that men being *Reprobated* upon the account of *this* sinne, were *Reprobated* without any respect to their *Infidelity*, as *Tilenus* chargeth the Synod, to hold, in his first Article. But why do you separate *the curse of the Law, and Damnation*, from the *corrupt Masse*, as if *this* alone were not sufficient to procure *both*, as your words insinuate; though I presume as much contrary to your own sense as it is, most certainly, † to the doctrine of the Synod?

† Cap. 1.
Rejed. 8.

Master Baxter runs on in perverse Insinuations

tions still, saying; 2. [If you think that God doth not cause Faith in us, you will not then pray for it, nor be beholden for it.] I am so well assured that it is God that causeth Faith in us, (in the sense of Holy Scripture) that I account my self obliged, not onely to pray for the working and increase of it, but most humbly and heartily to thank and blesse him also for the Possession and benefit.

But, then saith Master Baxter, If you yield that he causeth it, but not by such a power as you mention, you either think that God causeth it without power (which is an opinion that needs no censure) or that he hath many Powers, and causeth one thing by one power, and another thing by another: which is as unbecoming a Divine or Christian to assert. Answ. 'Tis acknowledged that God causeth Faith, and that by his Power, which Power of his is one and the same Omnipotencie, essentially; but exerted and put forth to the production of severall effects, not like the Powers of Naturall Agents, which Act *Ad Ulimum sui Posse*, to their utmost strength, but in such a Proportion and Measure, as seems meet to his All-wise Good pleasure, to allow every Agent in order to its operation. For it is a certain Rule; *Licet non possimus Deo tribuere virtutem agendi Limitatam, nil tamen vetat, quod influxus extrinsecus ab eo ortus, non con-*

lineat omnem perfectionem possibilem in ratione influxus. Though God be omnipotent, yet every influx of God is not omnipotent, for what is Omnipotent is Infinite, and what is Infinite can neither be increased nor diminished. If therefore every influx of God unto Second Causes were Omnipotent or Infinite, no one Influx of the Divine Power could be more strong or forcible than another. But let us hear Master Baxters Probleme upon the point in these next words; [*Is not all the world of sober Christians agreed, that Omnis Potentia Dei est Omnipotentia? Either God causeth faith by the same Omnipotency by which he created the world, or else he causeth it not at all: For he hath no power but one, and that is Omnipotency.*] Here Master Baxter straines his wits to palliate the Synods absurd Doctrine. To which end he confounds Gods essentiall Power, which is Omnipotencie, with the Egressions of the same Power to diverse effects and purposes, which, as was proved even now, are more or lesse powerfull, as the wisdom of God is pleased to send them forth. But let us try what use we can make of this captious way of arguing; and I shall inferre from this Position of M. Baxter, one of these two Conclusions: either, 1. That there is no Sufficient Grace given to the Non-Elect, which is against M. Baxters Doctrine;

or,

or 2. that those Non-elect can conquer Gods Omnipotencie; which (to use his words) is as unbecoming a Divine or Christian to assert. Thus I argue;

Some power of God is exerted towards the Conversion of the Non-elect.

All power of God is Omnipotencie.

Therefore some Omnipotencie is exerted towards the conversion of the &c.

But that M. Baxter may not Cavill at the Form of the Argument, being in the third figure, we will reduce it according to the Rules of Art; and 1. *Ostensive.*

All the Power of God is Omnipotencie.

Towards the conversion of the Non-Elect is exerted some power of God.

Therefore, to the Conversion of the Non-elect is exerted some Omnipotencie.

2. We will reduce it [*Per Impossibile.*]

No omnipotencie is exerted towards the conversion of the Non-elect.

All power of God is Omnipotencie.

Therefore, No power of God is exerted towards the Conversion of the Non-elect.

Now Master Baxter may take his choice of these two Conclusions. If he saith there is no power of God exerted towards the conversion of the Non-elect; then his sufficient Grace is vanisht; for I presume he will not say that is sufficient to an effect, which hath

hath nothing of Gods power in it. But if he saith the Omnipotency of God is exerted towards their Conversion; then seeing they are not [*de Facto*] actually Converted, it will follow, that they can insuperably resist, and prevaile against Omnipotencie; which (to take no advantage) of the blasphemy of that assertion) if they can do, though they shall be the greatest *Rebels* in the world, they will deserve to weare the crown for their exceeding prowesse.

This will awaken Master *Baxter* to the use of some of his *Five* senses, which, to make a *show* and fill up the Muster, rather than for any great service in this Controversie, are displayed in these words; [*In these severall senses it may be said, that a thing is the effect of Omnipotencie. 1. Properly and strictly as denominating the cause. And so all that God doth is the effect of Omnipotencie, even the life of a Fly; and therefore you cannot deny it of Grace: }* This I shall not Question. But 2. *Improperly, as meaning that the Agent doth Act to the utmost of his Power, and could do no more: and thus never did any Divine that was well in his wits say, that Grace is the effect of Gods Omnipotency. 3. Improperly also as meaning that so much power as was put forth in causing Faith, would have created a world; had it been that way imployed.*

And

And this cannot be their meaning, because sober Divines do not use to ascribe severall degrees of Power (unlesse [which is a good Reserve for you] denominatively ab effectis) to God: and if they did, yet would they not pretend to judge of the Scantling, and say, This work hath more power, and this lesse: especially in such Mysterious works.] *Ans.* 1. Whether the Divines of the Synod were well in their wits, I shall not examine. 'Tis too evident that many of their Followers are not, which is the fairest excuse that can be made for many of their Doctrines and Practices. And whether they thought, that God did *Act to the utmost of his Power*, and could do no more, in the conversion of a Sinner, I shall not dispute neither. Nor shall I put any of their words upon the Rack to force them to speak their meaning to be this, [That so much Power as was put forth in causing faith, would have created a world, had it been that way employed.] But whether their sobriety contained them from ascribing severall degrees of power to God, at least from implying them, and judging of the Scantling, I shall leave to the interpretation of the Judicious and Impartiall Reader, having first set down their very words, which are these; *In the Regeneration of man, they say, God does, lux Omnipoten-*

*Cap. 3. et. 4.
Rejeh. 8.*

potentia vires adhibere, exert or imploy the strength of his Omnipotence. They do not speak here of Gods Essentiall power, which we doubt not to be Infinite, or Omnipotent; but of the influx or emanations of it, applyed to, or imployed in this work, and these, they say are [*vires Omnipotentia sua*] the strength of his Omnipotence. And he that denies this, they adde, that he doth [*Actionem Dei Omnipotentis subficere voluntati hominis*] subject the Action of the *Ibid. An. 12.* Almighty God to the will of man.

Which Action or Operation, *Virtute sua, nec creatione, nec mortuorum resurrectione minor, aut inferior*, for the mightinesse thereof (as the English Translator hath it) is not lesse, or inferior to the creation of the world, or the resurrection of the dead. If this be not a passing of Judgement upon the scantling of Gods Power, I professe, I know not what Master Baxter means by it. And I would fain be informed, whether, of the work of Speciall Grace in Gods Elect, and the work of Common Grace in the Reprobate, we may not truely say, That work hath more power, and This lesse; which yet, saith Master Baxter, Sober Divines do not Pretend to judge of, especially in such Mysterious Works. But he summs up all in these word: [*Gods will is sufficient to cause the thing Willed: And the willing of Grace,*

Grace, will not cause a world, nor the willing of a world, will not cause Grace.] Here 1. Master Baxter slips away from the Question, which is not about the Object of Gods Will, but about the *Influx* of his Power; For 'tis not the will of God *Reduplicative*, or *quatenus* Will, that causeth the Thing willed, but *quatenus* *Potentia*, as it is *Power*, as well as *Will*. And we must not forget to take notice, that Things willed of Almighty God, are either willed *Absolutely*, as his *own* workes, or *disjunctively* and *conditionally*, as *Mans* duty; Gods will *alone* is sufficient to cause the things willed in the first sense, but not in the latter; And this, not because the Will of God *alone* cannot, (at least if it doth not imply a contradiction, to say, God can do that which is *Formally* our Duty) but because *alone*, it will not.

But it is time to feel the pulse of Master Baxters fourth sense, which beateth thus, [4. *Improperly*, as onely describing the degree of excellency in the effects, as related to the Cause. As if they said, there is so much excellency in this effect of Grace, that no Cause below Omnipotency, that is, below God himself, could procure it. And he that denieth this, let him prove if he can, that any Creature without God, can Sanctifie.] A very Profound Argument ! I will requite you with such another ;

Lct

Let Master Baxter prove, if he can, that any creature can breathe or move one step without God: Ergo, therefore Omnipotency is required to cause every Creature to fetch every haust of breath, and move every step. But let us reduce M. Baxters Argument into form, and see what will follow from it,

Whatsoever cannot be wrought without God, is wrought by omnipotency, or a power not inferiour to that by which God created the world, or raiseth up the dead.

But Grace or Sanctification is not wrought without God.

Therefore, Grace or Sanctification is wrought by Omnipotency, or a power not inferiour to that whereby God created the world, or raiseth up the dead.

I deny the Major, That whatsoever cannot be wrought without God is wrought by Omnipotency, &c. For i'll assume upon that proposition; thus, Man cannot breathe, nor see one step, nor perform any one naturall action without God; Doth it follow therefore, that besides Gods Generall concurrence, there is required a Speciall omnipotent influx not inferiour to that power whereby he created the world or raiseth up the dead, to cause us to breathe and walk? Then every breath we fetch, and every step we set, is irresistibile, and cannot be suspended or forborn. The Fallacy in these Arguings

Arguings is *A Dicto Simpliciter*. God is Omnipotent, doth it follow therefore that the power which he exerciseth, or putteth forth to cause Grace in us, is Omnipotent? If it be so, then God Acteth in this work, to the utmost of

Our preach-
ing and per-
suasion, and
your hearing
and consider-
ing, are the
appointed
means, &c.
Call to the
Non-Con-
verted, Pre-
face.

Joh. 17. 19.
Eph. 5. 26.

† 2 Tim. 2.

21.

1 Pet. 1. 16.

22.

1 Joh. 3. 3.

his power, and can do no more; and no Divine, that is well in his wits, will say so; as Master Baxter hath acknowledged. 'Tis true no creature, without God, can Sanctifie: but God useth the creature as his instrument and means to work Sanctification; Now are ye clean through the word: and Sanctifie them through thy truth; and Christ doth sanctifie and cleanse his Church by the washing of water through the word: yet the word is neither Omnipotent nor irresistible. And it is mans duty † to sanctifie himself, and as 'tis possible for him to perform, so 'tis possible for him also to neglect it.

Master Baxters fifth sense is given us in these words; [And if onely the severall effects are compared, as if the meaning were [the work of Grace doth more clearly demonstrate Omnipotency in the cause, then the creation of the world] I have met with none that dares pretend to be a Judge in the comparison

riſon

vision or competition.] Then I have been more happy in this than you; for I have met with a man that doth more than pretend to it, one that hath plaid the part of a Judge in the comparison or competition; and I am sorry, you are no better acquainted with him: but you may read his decision in the next words, which tell us [*In some respect the work of Grace demonstrateth Omnipotency more, as being against more actuall resistance: In other respects the creation demonstrateth it much more.*] Now how can we reckon this Judge amongst the number of those Sober Divines, who you say, did never intend to make themselves † Judges (I wonder whelpse made you so) of these things, or trouble the Church with disputes about them. This Assertion will argue want of Sobriety in some body; let the Reader judge in whom.

† *Hi sunt qui se ultro apud remota rario convenerunt sine ulla dispositione praesentis, qui se Praepositos sine ulla Ordinationis*

Legis constituunt, qui nemine Episcopatum dante Episcopi sibi nomen assumunt, sedentes in pestilentia Cathedra, &c. S. Cyprian. de unit. Eccles. pag. 23.

In the mean while I shall proceed to Master Baxters 13. Section. Where I find his Discourse ushered in again with a new Reproach cast upon *Tertius*, whom he upbraideth in this language; [*You slanderously say, &c.*] Now
at

at a venture, I submit it to the *Impartiall* Reader, to stamp the brand of Infamy, in an *indelible* Character, upon the Forehead of him who is the greater Slanderer of the too, *Tilenus* or Master *Baxter*. But what is the Slander? [*That the Synod saith, The Reprobates cannot accept it, viz. saving Faith;*]

† He doth acknowledge it of them, in *Señ. 36. of this Preface.*

Reprobi credere non possunt. Gomas, in Theatrus de Praedest. dist. 1604. thesi

32, *Repro-*

bos nec obedire vocanti Deo, nec credere, nec resipiscere, nec justificari, nec salvari posse, inquit Musculus, in locis Com. Loc. de Reprob.

How dares Master *Baxter* call this a slander † which is so easily proved to be their Doctrine? That which is neither given to them, nor designed for them, by Almighty God, that the Reprobates cannot receive, or accept: Faith and Repentance are neither given to them, nor designed for them, by Almighty God; Therefore they cannot receive or accept it.

The *Major* is proved by the words of the *Baptist*; *Joh. 3. 27. A man can receive nothing except it be given him from above.* The *Minor* is the Doctrine of the *Synodists*; For if you examine their *Suffrages*, most of their *Definitions* or *Descriptions* of *Reprobation*, do include the *Denial* of *Grace* *Sufficient* and *Necessary* unto *Faith* and *Repentance*. But we need

need not be at that trouble to finde proof; for we have it amongst the very Decrees of the Synod. *Cap. 1. Artic. 15.* They say, *God Decreed to leave the Non-elect in the common Misery, and not to bestow saving Faith and the Grace of Conversion upon them.* And *Reject. 2.* They reject it as an *Errour* that troubled the *Belgick Churches*, *That an Election unto justifying Faith may be without peremptory Election unto Salvation.* And *Cap. 2. Reject. 6.* Whereas some, rather than others, are made partakers of forgiveness of sins, and life eternall, They reject it as an *Errour*, [*That this diversitie depends upon their own free-will, applying it self to Grace indifferently offered: and not upon the singular gift of Mercy, effectually working in them rather than others, that they may apply this Grace unto themselves.* By which *Doctrin*e it is evident that this Faith is denied unto the *Reprobate*, and consequently, that they cannot receive it, which is all I intended to evince from it. By all which, and much more that might be alleaged to prove it, it appears that the Synod hath the perfect sense, (and it is that and not so much the numerically words) that *Tilenus* chargeth them with.

But saith *Master Baxter* [*They deny them no power but Morall, which is the willingnesse*
Habitual

Habitual is self;] Yes by your favour, they deny them *Supernatural* Assistance Sufficient and Necessary for the Introduction of that *Supernatural* Habit, from whence should flow (if it be at all) that *Habitual* willingnesse, which you call *Morall* Power.

[But they knew that all had a *Passive* and *obedienciall* Power, and also a *Natural* *Active* Power or Faculty of willing, and so far can Accept.] Answ. 1. For your *Obedienciall* power, it is no more than what was in the first *Chaos* towards the Production of the world; and you may with as much reason affirm it possible for all Creatures *sublunary*, to have been educed or drawn out of that *Chaos* without Gods *Fiat*, or Omnipotent word, as for Faith to be drawn out of mans *Obedienciall* Power, unlesse God bestowes a *new* *supernatural* power towards the production of it. And for your *Natural* power, what proportion hath that to a *Supernatural* Act or Object? So little, or none at all, that *Saint Austin* acknowledgeth, that the want of such Acts in reference to such objects, is not culpable, but where a *new* sufficient power is conferred towards them. His

Lib. 3. de
lib. Arbitrio
c. 16.

words are these, *Ex eo quod non accepit, nullus reus est; ex eo vero quod non facit, quod debet, iuste reus est. Debet autem si accepit, & voluntatem*

latens

ratem liberam, & sufficientissimam facultatem; No man is guilty for that which he hath not received; but upon this account, that he doth not what he ought to do, he is justly guilty. And he ought to do, if he hath received a free will and sufficient ability.

We may say of the *Devils*, as much as you do here say of the *Reprobates*; we know they have a *Passive Obediential*, and also a *Natural Active Power or Faculty* of willing, and so farre can *Accept* (*Grace*). And the *Divine Decree* makes no difference betwixt them, (as the *Synod* states it); for that is *irreversibly* past against them both. But doth God allow these *Reprobates*, (whom he calls by his *Gospel*;) no more *Grace* and *Power* towards *Faith* and *Repentance*, than he allows the *Devils*? you do not, you dare not affirm it; and yet you affirm what is *tantamount*, if not worse; For what he does afford them, you would say surely, if you had occasion, as well you insinuate (*Sect. 15.*) that it is not with a *purpose* to *Convert* them. To what end is it administred then? I am sure many, if not all the *Synodists*, doe tell us, that it is to make them *inexcusable*; by which *Doctrine*, God should deale more hardly by these men then by the very *Devils* (as was said above) to whom as the *benefit* is in no sense tendered, so the *unavoidable* refusal of it, doth in no
 sort

fort procure them, (as it doth *those*) the *aggravation* of their *sin* and *torments*.

But I must return to take notice what a pitifull *Put-off* Master *Baxter* is fain to make use of, to save the Reputation of his own and the Synods Doctrine. We will illustrate it by this Similitude. Suppose a School to which are sent many children; There is an *Usher* appointed to read a part of a *Latine* or *Greek* Author to all these Children every day: and the head-Master culls out a small number, to whom he privately communicates the *Construction* and way of *Parsing*, and inculcates it with so much earnestness and assiduity that the meanest capacity amongst them cannot but understand it; the rest, which are much the *major* Part, are *past-by* and neglected, no care at all taken for their solid institution. When notice is taken, and complaint made of this *incongruous* and *partially* way of Instruction, according to the method whereof, those few *peculiar* Favourites cannot *refuse*, the rest not receive the benefit, and therefore had as good absent themselves from the School: An Impertinent person undertakes the *vindication* of this School and the Master of it, telling the Complainant, [*You slanderously say*, those children cannot receive benefit by this way of teaching; for to my knowledge they have all their *senses* and

and Naturall faculties, for Discipline, as perfect as the other children.] When the Question is about the *helps* and *means* administred on the *Masters* part, to inable them to gain the *Construction* and way of *Parsing* the *Authors* read to them; This *Impertinent* waves that which is the onely thing in Question, and falls a commending the *Boyes* *Naturall* Abilities, crying up their *nimble* eies, and *quick* eares, and *faithfull* memories, and *ready* apprehensions. Just thus doth *Master Baxter* here; The Question is (not about the *Habit* of faith or *Morall* disposition to believe, as *Master Baxter* suggesteth a little after, but) about *Necessary* and *Sufficient* *Grace* for the *begetting* or *acquiring* that *supernaturall* *Habit*, or *Spiritual* *Disposition*. The *Synod* saith; God doth so dispense this *Grace*, that the *Elect* cannot reject it, but the *Reprobates* cannot accept it. No saith *Master Baxter*, there is no reason to object this against them; for they knew well enough the *Reprobates* [have a *Passive* and *Obedientiall* *Power*, and also a *Naturall* *Active* *Power* or *Faculty* of *willing*, and so far can *Accept*.] What a piece of *Sophistrie* is here! a mere *Ignoratio Elenchi*. *M. Baxter* sets himself quite besides the cushion; And it would make one wonder to observe, that men, who handling other points of *Divini-*

ty make some shew of Learning and skill in the Arts and Sciences, when they come to dispute these Controversies, should be driven to such evasions and fallacies, and are content to serve themselves of these mean shifts, rather than abandon their beloved errors.

But, saith M. Baxter, [*The Question is onely of the Morall Disposition: And I pray you, if you are a Christian (which is more sure, than that you are charitable) or a man of Observation, tell us, Whether you think that an Infidell hath a Habit of Faith, or a Disposition of believing; or whether a drunkard hath a Habit or Disposition of Sobriety, or a whoremonger of Chastity, or a worldling of heavenlinesse*]. I think not. But give us leave to ask you another Question; Whether an Elect Infidel, drunkard, whoremonger, worldling, have the Habits or Disposition of Faith, Sobriety, Chastity, Heavenlinesse? Yet these can and do accept (rather cannot refuse) Grace, the rest cannot accept it. Is the Passive and Obedientiall power, and the Naturall Active Faculty alone sufficient hereunto in those Elect? No certainly there is something else required. Therefore the Question is not onely of the Morall Disposition, as you say; for betwixt the Naturall Active Faculty, and the Morall power which you call Habituall willingnesse,

willingnesse, there is a sufficient supernaturall or spirituall influx in order to the Acquisition † of that Habit or Disposition. And I conceive the very Question is about this influx and the degree of its Activity, in helping the Unregenerate to repent and believe. In your Treatise^a of Conversion, you say, That Habitual willingnesse none hath, but he that hath proportionably received that Grace that doth effect it. There is then some helpe to supply the defects of that Morall Disposition, or rather to work it, through want whereof the Reprobate cannot have it. And in your Sermon of Judgement, you say, [If we take Power Ethically, (and who takes it otherwise in this Question, but such as love to lurk in Ambiguities?) none but the effectually called have a power to believe.] The Elect Drunkard, Whoremonger, Worldling, &c. cannot levy forces enough of his own to subdue those Rebel lusts that fight against the soul. You confesse God is pleased to send them foreign insuperable aid, out of his Omnipotent and irresistible Armies of Auxiliaries; And though the Principes and Triarii be kept for a Grand Reserve to fall in to their succour

† For, *Habitus Infusus se habent ad modum Acquisitorum.* And you say, Our new birth is a new creation ordinarily in materia disposita. Of Saving Faith. pag. 47.

^a Pag. 294.

Excus. 22.

when *they* are routed and discomfited, (and we do not envie them that *Assistance*, but blesse God for such Gracious *Supplies*; understanding their great need, many times, as well as Gods *free* liberty to *show* mercy) yet some of the *Velites* you might allow the Reprobate, at least to *ballance* the force of the enemy; And then being upon such equall termes, (as the first *Adam* stood upon in Paradise, which I do not understand in respect of *Innocency*, or, a present and immediate *freedom* from the *servitude* of sin, and guilt of death; but in respect of a measure of *Grace proportionable* to those temptations and infirmities they are to contest against, which is that condition to which the *second Adam* is said to have restored us) if they will not fight it out when, and quit themselves like men, let them be led into captivity to the Law of sin, till they perish in it. But it seems 'tis but a folly for them to expect *such* Relief. They are required to bring in their *tile* of *Brick*, but no *straw* will be allowed them: they must make a shift with such *stubble* as they can rake up upon the *Fallows* of their own Nature; for so M. Baxter intimates in his next words, which are these,

[*The Synod never doubted but that men have the Naturall Power of willing; and what then*

can be moreover imagined to be in the will, besides the Morall Inclination to will?] 'Tis true, if by [*being in the will*] you mean, as being there by the Right, or improvement of Nature: but you have told us formerly of a *Sufficient Grace, bringing Christ and Salvation to the choice even of the worst that perish.* What is become of this Grace now? without this man hath a *Naturall Active Faculty* of willing, and if that Grace superadded to it, cannot inable him to will above Nature, that is, *Graciously*, or to *Believe*, what is the *reall effect*, purpose, and intent of it? I pray speak out, without any equivocation or Mentall Reservation. But your *Sufficient Grace*, as farre as I can perceiv, is like those men, which deceitfull *Officers* use to take up against a *Generall Muster*, that the cheat of their *dead Payes* may not be discovered; they will serve to make a *show*, and *skirmish* a little in a way of *Pastime*, but are never ingaged to fight. Thus you furnish out your *Common Grace*, (which you are pleased to allow the *Non-Elect*) and if it be handsomely harnessed carrying a *bow*, yet wanting string and arrow, like *Ephraim* it turnes back in the day of battell. Never was the body of sin vanquisht, nor the soule of any one *single Christian* crowned under the *conduct* of it. And therefore perhaps you

thought, you were as good to leave the Reprobate to their *Naturall Active* Facultie without *that Assistance*; which though they may *Accept* of, yet they cannot *improve* to their salvation: It is of *another* sort, and *design'd* to *another* end, a means (not to *save*, but) to *harden* and render *inexcusable*, for accomplishing the *Decree* of Reprobation.

But let us hear *Master Baxters* appeal, which he enters in these following words; [*Now I dare appeal*, saith he, to any *Reasonable man*, whether these *vicious persons* have *holy inclinations* to the *contrary vertue*? that is, whether a *wicked man* be *Habitually* or *dispositively* a *Godly man*? This is the very *Question* when you have driven it to the *Head*, about the *power* of *unsanctified men* to *Repent*, *Believe*, *Love God*, &c.] To which what hath been returned already is sufficient to make it appeare, that *Master Baxter* hath not yet hit the *nail o'th' head* in this *Question*.

But there are two things which I have observed to fall frequently from him in his writings, to which I must apply an Answer.

1. *That even the Reprobates may have Christ and life, or salvation, if they will.*]

Section 8.

* *Ad Sum.*

Baron p. 38.

But *Anonius Thysius* * speaks more ingenuously, according to the

the Doctrine of the Synod, (whereof he was a member) ; *Multi salvi non fiunt, saith he, non quia ipsi nolunt, sed quia Deus non vult.* Many are not saved, not because they are unwilling, but because God wills not. And † *Donseclock saith, Duo ergo sunt qui nolunt, Deus & homo; There are two that are unwilling, God and man.* And Calvin a, *Quod igitur sibi patefacto Dei verbo non obtemperant reprob, probè id in malitiam pravitatemque cordis eorum rejicietur, modo simul adjiciatur, idè in hanc pravitatem addictos, quia iusto, sed inscrutabili Dei judicio suscitati sunt ad gloriam ejus sua damnatione illustrandam; That the Reprobates obey not the Gospel of God, may very well be imputed to the malice and pravitie of their own heart, so this be also added to it, that they are therefore addicted to that pravitie (or naughtinesse) because by the just, but unsearchable judgement of God, they are raised up to set forth his glory by their Damnation.* And little lesse then this is implied, though very modestly, in Sect. 15. of M. Baxters Preface.

† *Contra Castell. pag 102*

a *Instit. l. 3. c. 24. n. 14.*

The second Thing I must take notice of in Master Baxters Doctrine about this Article is, That the Reprobates cannot, is no more then they will not, for thus he saith (Sect. 36. of this Preface) *When the Synod sayes they*

cannot, (which he told *Tilenus* even now, he slanderously charged upon them ; yet now himself findes it in them and expounds it thus)
When the Synod sayes they cannot, they speak but of a Moral Impotency, which is nothing else but Habitually unwillingesse, and so the cannot and the will not is the same thing] But

Beza † doth distinguish them, and
 † *In brevi explic. tot. Christian. c. 5 Aph. 4.* saith, *Nec volunt, nec etiam possunt* ; So doth Master *Fenner* ; *The Reprobates* are not damned because they cannot (though they cannot)

Cap. 3. & 4.
 Artic. 3.

saith he, but because they will not ;
 And this is the very Doctrine of the Synod, They say, [*All men are conceived in sin, and born the children of wrath, unto ward to all good tending to salvation, forward to evil, dead in sins, slaves of sin ; and neither Will, nor Can, (without the grace of the holy Ghost regenerating them) [which is denied to every Reprobate by this Synod] set streight their own crooked nature, no nor so much as dispose themselves to the amending of it.* And both this *Cannot* and this *Will not*, when you have driven the Question to the very Head, do flow by an inevitable Necessity, from the Divine Decree, according to the Doctrine of the *Calvinists*, speaking even by the Synod ; as was shewed above, in the *Testimonies* alleaged in proof of the last branch

branch of the *third* Article; and as appears by the Decrees of the Synod it self; compare Chapter 3, and 4. Artic. 3. with Chap. 1. Artic. 15.

In his next (which is the 14.) Section, Master *Baxter* runs on in his wonted strain of accusation; for he tell *Tilenus*, [*You wrong them also* (and 'tis just so, and no otherwise then formerly) *in feigning them simply to say, that those to whom God gives grace cannot reject it.*] It were a strange *Fiction* I confels to affirm, that *they say* simply, when tis so evident they speak so *doubly* and *equivocally* upon all occasions. But doth Master *Baxter* think that every Reader will bring the *Colliers* faith, and follow him with a blinde obedience in whatsoever he please to impose upon him, if he be ushered in with a valiant *Calumny*? If he understands *Latine* he will finde the charge *Tilenus* brings against them, acknowledged in the next words, which tells us, [*They say indeed that, Post Dei operationem, (quoad ipsum) non manet in hominis potestate regenerari vel non regenerari, &c.*] What alters the case? is it Master *Baxters* (for 'tis none of *Tilenus's*) *Dictum simpliciter*, or the Synod's, *Secundum quid*, or, *quoad ipsum*, the first of which is a mere *blinde*, and the other such an insignificant *Parentthesis* that the English Translator thought

fit to leave it quite out in his Translation of those Decrees. It is a notable sign men are ashamed of their opinions when they use such figg-leaf distinctions to cover their nakedness. But it seems [*quoad ipsum*] would not do it; and therefore Master *Baxter* makes it *quoad ipsam*, in his Descant upon the words, or the Reason he renders to excuse them; which is this that followeth, [*For, saith he, when effectuall Grace hath done its work, the man is regenerate already, or else grace were not effectuall: (do you give it that denomination ab eventu then?) Besides, (saith he) by [Power] here, they mean nothing but the proportion of mans corruption and resisting disposition, (would any man interpret it of mans virtue and cooperation?) compared with that Grace that shall infallibly prevaile against it.*] What need these trifling circumlocutions; you might have told us in one word, if you would have used your Christian simplicity, that, the *Masculine* Omnipotency, and the *Feminine* Irresistibility of the Synod, are so infallibly prevalent in this work, that the Elect cannot reject it; which is that we contend to be the Synods meaning. But, by the way, let the Reader take notice of the sincerity of this *Prevaricator*. This Article of *Tilennus* is taken out of that very Decree of the Synod (Cap. 3, & 4. Artic. 12.) which

which he professeth, (in his *Confession of Faith*, he cannot subscribe unto; yet here, he quarrels *Tilenus* about it, and undertakes the vindication of it, by his *slight Comments*, and takes the confidence by *unworthy suggestions*, to wrong him, under an unjust pretense that he hath wronged them. For evidence whereof, it will not be amisse to give the Reader a more full view of *their sense* and meaning.

The *Belgick Professors* say, that *Faith*, by which we are first converted, and from which we are styled *Faithfull*, is not an *Act*, but a *Habit infused of God*: and that so *Potent*, that the will of man cannot resist or hinder it. This is subscribed by *Polyander, Gomarus, Thyfius* and *Waleus*; and approved by *Lubbertus*; which *Lubbertus* rejects, amongst others, these two propositions, as unsound opinions;

1. *In hominis irrogeniti Potestate esse, primam gratiam accipere vel rejicere*; That it is in the Power of the unregenerate to accept or reject the first grace. 2. *In hominis irrogeniti Potestate esse, primâ gratiâ benè vel male uti*. It is in the power of an unregenerate man to use the first grace well or ill. And the Divines of † *Wed-*

Ubi supra.

De Art. 3,
& 4. *Ihes.*
6.p.155.p.3

Ibid. p.157.
and these 4.
Professors
subscribed
these Reje-
ctions.

† *Part.* 2.p.
153.m.

deran say, that the Grace of the Holy Ghost, which effecteth faith (whether it be done ordinarily or extraordinarily) is irresistible: That

Ita Britanni: ad hoc opus regenerationis habet se homo passivus, neque est in potestate voluntatis humanæ impedire Deum sic immediate regenerationem.

man neither will nor can resist it, his vitiosity being conquered by the insuperable power of God. That the will of man is merely Passive in this work. So that God is the solitary Cause of the first Conversion. And doth not the whole Synod subscribe to this doctrine? They resemble this work to that Powerfull operation of God, by which he giveth being to this our naturall life. (Cap. 3, & 4. Art.

17.) A work to the production whereof he imployeth his omnipotent strength. (Reiect. 8.) A work for the mightinesse thereof not inferior to the creation of the world or raising up the dead, which God worketh in us, but (not with us, but,) without us; an operation so carried on, that when God hath done his part, it remains not in mans choise, to be, or not to be regenerate; to be, or not to be, converted; Art. 12. & Reiect. 8.) From whence I argue thus; That work wherein man is merely passive, which is wrought in him, but without him, like his first birth, creation or resurrection from the dead, by Gods Omnipotent strength; That work, or that Grace that worketh after
this

this manner, he cannot reject. But such is the operation, or Grace that effecteth his Regeneration, or Conversion, according to the Doctrine of the Synod (as was alleaged out of their very words.) Therefore the Synod are not wronged, nor is *Tilenus* guilty of a Fiction: But *M. Baxter* accountable for them both.

But, saith *M. Baxter*, [*For the manner of Gods operation, they confesse it such, as man cannot here comprehend, ibid. Sect. 13.*] They were then very bold men, so positively to define it to be *insuperable, infrustrable, omnipotent, irresistible*; And was it done like *Worthy Learned Divines* to *exauctorate, persecute and banish*, † their *Learned and Godly Brethren*, for dissenting from them in the explication of an Article, which they confesse themselves unable to comprehend? These things sound ill to impartiall eares. Let us heare if the rest will found any better.

† For it is well known, they were instigators in this work.

And Sect. 16. they tell you, saith *M. Baxter* that [*Sicuti post lapsum homo non desinit esse homo, in electis & voluntate pradisus, nec peccatum, quod universam genus humanum pervasit, naturam generis humani sustulit, sed depravavit & spiritualiter occidit: ita etiam hac divina regenerationis gratia, non agit in hominibus*

hominibus tanquam truncis & stipitibus, nec voluntatem ejusque proprietates tollit, aut invitam violenter cogit; sed spiritualiter vivificat, sanat, corrigit, suaviter simul ac potenter flectit.] To this I shall answer in

In respons. ad
Epist. Mini-
strorum Wa-
lachrian. p.
71.

the words of the Remonstrants, printed a year before the Synod of Dort began. [*At nullum hic discrimen datur operationis divinae in homine & trunco, desumptum ex modo & efficacia operandi, sed solum ex parte subjectorum, hominis & trunci, inter quae infinitum intercedere discrimen nemo inficiabitur, nisi qui truncus sit aut stipes, ideoque quid mirum, si non possit truncus & stipes secundum modum creaturae rationalis simul agere, sicut nec homo secundum modum creaturae irrationalis (aut non rationalis?) Quod si ea quam Contra-Remonstrantes urgent ratione Deus hominem convertat, nullum nos discrimen videre ingenere fatemur inter hominis & trunci vivificationem. Cum enim in homine quamvis voluntate praedito ita operetur ex ipsorum placitis Deus, ut non possit non volens agere id quod agit, & sola Conversionis Causa sit Spiritus gratia, non cooperante voluntate, & haec ex innato principio reluctans Spiritui ad obedientiam tamen potentia cui resisti nequit flectatur, ita quidem, ut causa istius actus dici non possit; certe non alium hunc esse agendi modum censemus, quam si ex Lapidibus*

pidibus filios Abrabe esset factururus Deus, aut ex limo terre Adamum, aut si contra naturalem inclinationem molem aliquam saxeam sursum attolleret. Breviter, non magis spontaneè, nedum indifferentè, quod essenziale est liberati, ad conversionem sui concurret homo, quam cum truncus aut lapis motu non naturali à Motore impellitur. Thus farre in answer to the Epistle of the Walachrians; And in their *Antidotum* they say, *Verum quidem est hominem non esse truncum* Fig. 97. aut stipitem, manet enim homo intellectus & voluntate pradisus, sed tamen certum etiam est eum non plus conferre ad illam sui mutationem & conversionem, quam stipes aut truncus ad sui tractionem, id est, esse tantum subjectum merum impressionem recipiens, &c. And this is very roundly acknowledged by Amesius in his *Medulla Theol.* (l. 1. c. 26. Tb. 25. p. 135.) where he saith, *Voluntas respectu hujus primæ receptionis (Christi sc.), neque liberè agentis, neque naturaliter patientis rationem habet, sed obedientialis tantùm subjectivis.* (For the Scripture (2 Cor. 4. 6.) alleaged to prove this assertion, it speaks of the extraordinary Gifts of knowledge inspired into the Apostles, or the Revelation of the minde of Jesus Christ to them by the Holy Ghost to fit them for the service of the Church then a planting; and so makes no-
 thing

thing to that purpose for which he doth so frequently produce it. This by way of cau-

tion; to return;) And *Maccovius*† is no lesse Positive in the point

† In Colleg. Misc. quest. disp. 1. in Corollar. mi. hi. 410.

than *Amesius*; *Hoc non est crude asserere, ut lapis se habet ad carnem, sic irrogenitus ad regenitum.*

The summe of all is this; The

Synod alleages, that (however, they state the Question) they teach that *Regenerating Grace* doth not work upon men, as if they were stocks and stones. The *Remonstrants* on the other

side acknowledge a vast difference in respect of the *Subjects*; a man is not a stock or a stone, nor a stock or a stone a man; one hath sense and reason which the other hath not; and therefore no wonder if they do not Act alike: But withall, they say, if the Conversion or Regeneration of man be wrought after such a manner as is taught by the *Synod*, they can see no difference in the *Manner* and

efficacy of the operation†, from

Si homo minime liberi arbitrii filius est, atq; ideo non potest, diversa

that, whereby God should of stones raise up children unto *Abraham*; For what higher expressions could stocks and stones thus

eligere, sed necessario semper manet quod est, quasi lignum vel lapis in seipso subsistet naturæ vinculis non arbitrii libertate unitus. Cyr. Alex. Thesaur. lib. 3. c. 2.

transformed

transformed into childrens use, than to say, God imployed his omnipotent strength in our transformation; and it was effected in us, but without us, and that by an operation for mightinesse not inferiour to that whereby God created the world and raiseth up the dead, and it was so carryed on that when God had done his part, it remained not in our power to be, or not to be, thus transformed into children of Abraham? The case is plain enough. But then there is a *Quere*, whether this work can properly be called a *Duty*, and a wise God account it *Laudable* and *rewardable* in these sons of Transformation; and whether upon any score of Justice he can impute it for a *fault* to those other stones, that lye still in the *highways*, *untransformed*, and adjudge them to an intolerable curse, and subject them to an implacable vengeance (could they be sensible of it) because they are not *obedient* to such an Almighty operation, though never put forth towards their change. This is the very Question, whether Master *Baxter* will, or will not understand it. But I shall tell him Saint *Austines* judgement, who saith thus,

De quo nesciente, vel resistere non valente quispiam quidpiam malifecerit, juste damnari nullo modo potest.

Lib. de duab. Anim. contra Man. c. 10. Cap. 12. ib.

And again, *Peccati reum teneri quonquam quia non fecit que facere non potuit, summe iniquitatis*

iniquitatis est & insania. It is a part of the highest iniquitie and madnesse to hold one guilty, because he hath not done that which he had no power to do.

By what is said already we may give judgement of the truth of Master *Baxters* Inferences which follow in these words ; [*So that you see they deny not Naturall Freewill, which is a Power of Choosing or Refusing, but Morall Freewill, which is a Spirituall Inclination :*] This is fairely spoken : But for my part, I am not so quick sighted ; I cannot see, but they deny the exercise at least of *Naturall Freewill* in the work of Mans *Conversion*, unlesse [*Non manet in hominis Potestate regenerari vel non regenerari*] must signifie, that man hath a *Power of Choosing or Refusing* ; and if he hath so, then it lyeth in his power to be or not to be, *Regenerated* ;

† *Cap. 3. & 4. Rejett. 8. And how can they refuse an omnipotent operation ?*

which is rejected by the Synod as an errour †. That they have a *Naturall Freewill*, which is a Power of *Choosing or Refusing* in *Naturall or Civil matters*, is verily truly granted: but 'tis nothing to the purpose.

But let us follow him, to hear the end of his discourse, which proceeds thus, [*And so they deny not in the Regenerate the Naturall Power of sinning and resisting grace,* (much lesse

lesse in the elect unregenerate.] I thank you for nothing. This is what they dare not deny for shame of the world. Common experience is such a Confutation of that Doctrine, (should they or you deliver it,) as would admit of no Reply. But why do you kindle such an *Ignis Fatuus* before your Reader; unlesse it be to blind or dazle his eyes, while you lead him from the Quæstion, that he may take no notice of the pitifull *Subterfuges* † you are driven to?

† The Quæstion is onely this; Whe-

ther God doth infuse Faith and Repentance, into mans will by a strength and operation irresistibile?

You say, *They deny not in the Regenerate the Naturall Power of sinning and resisting grace, (much lesse in the elect unregenerate) (so you told us : what then ?) but onely that this Power, or any ill disposition of theirs, shall eventually frustrate the Grace that comes from a Resolution to renew them.]* This is comfortable newes for all such *Elect*, if true; but Master Baxter and the Synod may be mistaken in their Intelligence, and therefore every man that tenders his everlasting safety, had best not depend upon it. The Reasons of this advice are given before. But here the Reader may take notice, that the common sufficient Grace, which Master Baxter puts such a face upon,

upon, (to speak to him in his own language) saying it brings *Christ and life* to mans choice, and they deny it not to the *worst that perish*, This Grace, I say, is like to do them but a little good; it must needs perish with the Receivers; for it comes not from a *Resolution to renew them*; And therefore as good never a whit, as never the better for the coming of it. And yet to assure us this fell not from *Master Baxters* pen unadvisedly, we have as much implied in the next, which is the fifteenth Section, which shuts up the fourth of *Tilennus's* Articles.

This Section advanceth upon the Reader after this manner; [*I would at this time onely ask you, whether every Jesuite will not confesse that God did from Eternity Foreknow who would Believe and Repent, and who not?*] When you come to be *Ghostly* Father to men of that *Society*, you may vouchsafe to put the Question to them your self, and it is very probable, without the *seale of secrecie*, they will confesse thus much to you. But what then? [*If so, then whether it be a rationall Conceit, that God in sending Christ to die, and the Word and Spirit to convert men, hath as full a purpose that these shall be effectually to convert and save them, that he foreknew from Eternity would never be converted or saved, as them that he foreknew would certainly be converted and saved?*]

saved?] To which Question I Answer,
 1. That it is more modestly propounded than
Maccovius his *Stultus foret* (Christus) *si finis esset terris pulsandi, ut intraret.* It were a foolish thing
 in Christ, to call them unto Conversion, whom he foreknew would never be converted, if one end of his calling were, that they might be converted. Master Baxter saith not so. He will not speak so broadly: but he asks, whether it be a rati^onall conceit, &c.
 2. The word [effectuall] is equivocall; It may signifie *de facto* and eventually prevailing and irresistibile; or it may signifie so powerfull an administration as will take effect, if man doth not oppose a new contumacie to check and hinder it. Here we may not admit it in the former, but in the latter sense onely. 3. Master Baxter seems in these words to establish Gods Purpose, as to Conversion and Non-conversion, to Salvation and Non-salvation with the effectuall means thereof upon Gods Foreknowledge; if he doth so, as to his Decrees of Election and Reprobation we should soon agree. But this he doth not. 4. Those words [hath as full a purpose] are ambiguous. Doe you mean as steadfast a purpose? I suppose you will not so interpret it; for God doth not use lightnesse in his purposes, which
 the

In Col. de
 Prad. disp.
 15. p. 49.

the Apostle did not like to be
 2 Cor. 1. 17. thought guilty of. Do you mean
 that this *Purpose* is *Absolute* as to
 some, but *Conditionall* to others? or if *Con-
 ditionall* to *All*, yet that *that* Condition is
 intended to be wrought *irresistibly* in some,
 but made *impossible* to the rest? If this be
 not your meaning, I am not able to divine
 what it is. It is as farre from my apprehen-
 sion, as *Nebuchadnezzars* dream was from the
 notice of the *Astrologers*. But I will have
 recourse to some *Daniel* or other, to whose spi-
 rit Master *Baxter* may be *Familiar*, and by
 that means perhaps we may find out the In-
 terpretation. *Calvin* (in *Ezek. 18. 23.*) saith,
*Sed notandum, Deum duplicem personam indm-
 ere*; That God, in calling sinners, puts on a
 double person. And *Doniclock* saith, *Quan-
 tum abest à Dei proposito ac sincerâ intentione
 servare eos, quos per totam vitam ipsorum nun-
 quam vocat, tantum ab ejusdem proposito ac
 intentione abest, Reprobos, qui vocantur, salvos
 facere. Ad Script. Anon. lit. k. 3.* And *Pis-
 cator* saith, *Interim ex Dei verbo constat, De-
 um etiam Reprobos aliquos ad salutem vocare,
 & interim tamen non velle, ut nullus Reprobo-
 rum salvus fiat, quippe quos omnes immutabi-
 li Decreto ad exitium destinavit. Contra
 Schafm. pref. pag. 7.* God calls some of the
 Reprobates to Salvation, but he wills not that
 any

any one of them be saved; because he hath, by an immutable Decree, destin'd them to destruction. And (*Thef. 120.*) *Nempe hoc vis dicere, Deum quod lingua profitetur, idem & velle, At id non semper, nec in omnibus verum est.* God doth many times professe one thing with his mouth and intend another. And *Thef. 83.* *Et si Deus non semper vult, quod se velle significat, nequaquam tamen utroque vitio contaminatur.* Though he speaks one thing and wills another, yet is he not defiled with hypocrisie. But according to this Doctrine, God, though he calls them, he cannot seriously intend or will their Salvation, having Antecedently and immutably willed and decreed their Reprobation. Neither can he seriously will or intend their faith and repentance. For their Reprobation from Faith and Repentance follows unavoidably their Reprobation from Salvation; so that whose salvation God seriously wills not, their faith and repentance he cannot will seriously, lest he should seriously will things contrary and disagreeing. But saith *Martinus*, with much reason, *Quomodo ex Ubi supra. beneficio, sufficiente quidem, at mihi non destinato per veram intentionem, deducatur necessitas credendi quod illud ad me pertineat?* If the benefit though never so sufficient, be not really intended and designed for me,

me, how can a necessity be imposed upon *me* to believe that it belongs unto *me*? Master

De Prædest.

† Though it
no way satisfieth
Martinus his ar-
gument.

Perkins distinction offers its service to *this* cause, and tis most exactly consonant to their Doctrine †; [Every man within the Pale of the Church, saith he, is bound by the tenour of the Gospel, to believe himself redeemed by Christ, whether he be *Elect* or *Reprobate*; but upon a different account. The *Elect* is bound to believe it, *ut credendo electionis particeps fiat*; that by believing he may be made partaker of the benefit of Election: The *Reprobate*; *ut non credendo, fiat inexcusabilis, etiam ex intentione Dei*; that by not believing he may become inexcusable; and this according to Gods intention. And in his book [*De libera Gratia & libero hominis Arbitrio*, pag. 48.] he saith, The commandement of Faith and Repentance, is, to such as are ordained to eternall life, a Precept of Obedience, because God doth *inable* and *confirm* them to perform it: To the rest, 'tis a Commandment onely for their *triall* and *conviction*; that their sin may be detected, and all occasion of *pretense* taken away. Thus therefore, when faith is commanded, and yet the gift of Faith, [or power of Believing] not conferred, Deus

minime

minime ludificatur, sed homines incredulita-
 'tis, idque in justitia sua, redarguit convin-
 'citque; God doth not mock, but in his righ-
 'teousnesse, he doth reprove and convince men
 'of unbelief. And *Maccovius* de-
 livers his minde as fully, That *Colleg. disp.*
 God in Commanding men to come 2. pag. 7. &
 unto him (which is to believe in *disp. 15. pag.*
 him, and to be converted) though he *49.* *wills*
not that they should come, yet he *Acteth*
 herein very seriously, because he hath a four-
 fold end, hereby to be accomplished upon
 them, (though he doth not propound their
 obedience for any of them) 1. *ut exploren-*
tur; 2. *ut convincantur*; 3. *ut exprobrat il-*
lis impotentiam; 4. *ut condemnationem in illis*
augeat. 1. To try them; 2. To convince
 them; 3. To upbraid them with their impe-
 nitency; and 4. To augment their condemna-
 on. By these Lights I presume we may see to
 read Master *Baxters* meaning, and gain the
 perfect sense of his [*Rationall conceit*] and
 his [*as full a Purpose; &c.*] namely that God
 hath other designs and ends to serve upon
 them; and therefore in sending Christ to die,
 and the word and Spirit to be administred, he
 hath no purpose at all that these shall be effe-
 ctuall to convert and save them, they come not
 from a resolution to renew them. And this is
 the summe totall that Master *Baxters* *P. sive*
 R *ob. liem. ia.!*

obedienciall Power, and his Naturall Active Faculty, and his Sufficient Grace, that brings Christ and life (as he saith) to every mans choice, do amount unto.

5. God certainly foreknew the Non-conversion of these men, you speak of, to be a sinne of ingratitude and perversenesse, of Contumacie and Rebellion, and decreed therefore to damn them for it. And if he did foreknow their sin to be such, then he did also consider them under such a dispensation of meanes, as might possibly render them ingratefull, perverse, contumacious and Rebellious. But if in sending Christ to die, and the word and Spirit to convert them, he hath no purpose that these shall be effectfull to convert and save them, then these Non-converted cannot be ingratefull, perverse, contumacious, or rebellious. Do you think God in his foreknowledge can look upon men as obstinate and ingratefull towards the tendries of his Grace, unlesse he sees also that such Grace hath been seriously intended and offered to them for their Conversion? If he sends not his Preachers with a serious and gracious intention and purpose to save them, and, in order thereunto, to hinder or recall them from a course of Rebellion and obstinacie, how is it possible his Goodnesse should finde a will to convince them of Rebellion and ingratitude; and not being convicted, what

what *Right* can so pure a Justice finde, to proceed against them, in judgement, as persons obstinate and ingratefull, when he never had a serious intention to save them, or to free them from such Rebellion and obstinacie? For what ingratitude can there be against a Person, that hath no *will* to do a *benefit*, but only a will to *seem* to do it? What obstinacy can have place against him, that calls not out of a *purpose* to save, or with an *intention* to benefit? No man can be ungratefull towards a Cruel Hypocrite. No man can be obstinate against an unmercifull Deluder. And is it not a Cruell Hypocrisie and an unmercifull Delusion, to carry a will of *seeming* to convince those persons of Ingratitude and Obstinance, for their *rejection* of *Grace* and *favour*, whom we have *Antecedently*, for some fault of their *Ancestors* imputed to them, secluded from all the *salutary* effects and benefits thereof, with a design and purpose, to take advantage of the next plausible pretense to ruine them? Can the odious crimes of ingratitude and obstinacie have place in such a case? The *Jews* might with as good reason have condemned our Saviour of *Ingratitude* and *Obstinacy* against that invitation to accept *their* faith and his *own* deliverance. when, having first *nail'd* him to it, they, in *mockery*, cryed out to him, *Come down from the Crosse, and we will believe*

on thee. What is offered in a *lusory* way, or onely tendred to render us *inexcusable*, nothing in the whole world can be more *excusable*,

then to reject it †. We are not wont to beat our children but to commend their ingenuitie, when in such cases they turn *Recusants*. I hope we will allow Almighty God to be full as equall, if not an infinitely more indulgent Father than man is.

† *Neque enim ea fingi potest homines reddere inexcusabiles per verbum & Spiritum vocatio, quæ eo*

tantum sine exhibetur, ut reddat inexcusabiles. Suffrag. Brit. de 3, & 4. Art. thes. 3. pag. 129. par. 2.

Master *Baxter* shuts up his discourse upon this Article with these words, [*And will not most of your most odious inferences fall upon your own Doctrines, if you confesse Gods Foreknowledge, as well as upon theirs that maintain his Decree of giving effectuall Grace to some.*] I pray what are those odious inferences you mean, that are drawn from Gods Decree of giving effectuall grace to some? and who are they that have drawn them? name the Persons, and produce the Inferences. Who denies God a *liberty* to dispense what undeserved favours he pleaseth, and to whom he pleaseth, and in what measure or proportion he pleaseth? I know no man repines at it. or disputes against it. Hereby, had he pleased so

to Reveal and communicate himself, he had done great *benefit* to them, and no *injury* to others.

The *odious inferences* are drawn, or rather of themselves do follow, from that which Master *Calvin* called an *Horrible Decree*, from your Doctrine of *Reprobation*; wherein you teach, That God, for the *Sin* of *Adam*, denies *All Grace* that is *Sufficient* and *Necessary* to salvation, to the farre greatest part of mankind; and yet decrees in the very self *same Act* to torment them for want of it; and that notwithstanding, he *invites* them with the greatest *shews* of *seriousnesse* and *earnestnesse*, and the *highest* expressions of *Love* and *indeerement*, to embrace it. These Master *Baxter* are some of the *Inferences* that strike so deep into the *face* of Gods *justice* and *sincerity*, and that makes them so *odious* and *distastfull*; and this is the ground of that *practise* so frequently taken up by your *Party*, in their writings, as well as by your *self* in this place; you throw out, before your *Readers* eyes, the *Lure* of *Effectuall* (meaning *irresistible*) *Grace*, and *infrustrable* *Perseverance*, and *infallible* *Assurance*, (the greatest certainty whereof lyeth in the strength, not of your *Arguments*, but your *Confidence*) to draw him off from the *deep* *Resentment* of those other *Inferences* which are really *abominable*, if not *blasphemous*. But

But, hark you, Master *Baxter*, one word more before we leave this point. Are you sure that such *edious* inferences will fall upon our Doctrine, upon the Concession of Gods Foreknowledge, as falls upon yours, upon the Position of such Decrees? Why, according to your Doctrine of Decrees, things are therefore future, because they are decreed: but according to ours of Foreknowledge, things are therefore foreknown, because they are future. *Zanby* saith (as was shewed above) that by the *immutable Reprobation* there is incumbent upon the Reprobate, a necessity of sinning, and that even unto death, without repentance, and of suffering eternall punishment for it. And *Piscator* saith, the Rebellion of the Reprobate depends upon the Antecedent, Absolute, and irresistibly Efficacious will of God; This *Immutable Decree* with that *irresistible* means

† appointed in order to its execution, doth make an Antecedent Causall Necessity; But the Foreknowledge of God doth not so, and therefore the Liberty of mans will doth very well consist with this Foreknowledge, though it cannot with that Decree. *Nequaquam rectè intelligenti hæc repugnare*

† Which are inseparably eyed together. Hence the Divines of *Wedderau*, say, that sin comes to passe of necessity, in respect of the Decree, and the good end intended. *De cap. 38. & 4. pag. 154. par. 2.*

gnare videntur, Præscientia quam sequitur necessitas, & libertas arbitrii à qua removetur necessitas : quoniam & necesse est quod Deus Præscit, futurum esse, & Deus Præscit aliud aliquid esse, sine omni necessitate, saith Anselmus. That is, Fore- InConcordia: knowledge which inferrs necessity, and Freewill which rejects necessity, are no way repugnant. because both what God foreknows, is necessary to be future, and God foreknows the futurition of many things to be without any necessity. But you will say, whether God foreknows me to sinne or not to sinne, it is necessary that I do, according to Gods Foreknowledge, else his foreknowledge should not be infallible, which were absurd to affirm. To this Anselmus answers; You ought not to say, [God foreknowes that I will sin, or not sin, but God foreknows that I will sin or not sin without any necessity] : and so it follows, that whether thou sinnest or sinnest not, it will be without necessity: because God foreknows it to be future, without necessity, and so it must be. Gods foreknowledge therefore doth not oppose or take away contingency or liberty from second Causes, but establish them. It doth not presse upon the will a necessity of future Acting: but onely extends its notice to all her future motions, which are free, and it supposeth them to be such. And therefore al-

though the futuration of things be necessary upon Gods Foreknowledge; yet that Necessity is not effective, but onely illative. The things foreknown are supposed to have a being before, and not to derive their being from that foreknowledge. *Ideo enim*

Ibid. Anselm. quia ponuntur res esse, dicuntur ex necessitate esse, aut quia ponuntur non esse, affirmantur non esse ex necessitate: non quia necessitas cogat, aut prohibeat rem esse, aut non esse. Nam cum dico: si erit, ex necessitate erit, hic sequitur necessitas quæ rei positionem non precedit. Idem valet si sic pronuntiatur. Quod erit, ex necessitate erit. Non enim aliud significat hic nisi quia quod erit, non poterit simul non esse; thus *Anselm.* Whereby it appears that Gods Foreknowledge doth suppose the operation of the will, as future, and therefore the necessity arising from thence is but a Consequent Necessity. He saith the

same of Predestination upon Foreknowledge, [*Quædam Præscita & Prædestinata non eveniunt eâ necessitate, quæ precedit rem & facit, sed eâ quæ rem sequitur.* Some things Foreknown and Predestinated, do not come to passe by that Necessity, which Precedes the thing and is the cause of it, but by that which doth follow it. I referre the Reader for his satisfaction in this Particular, to Doctor Hammond [*Of Fundamentals;*

damentals; pag, 160, 161.] but for M. Baxter i'lle commend him to writings, that are of more Authority with him. In his *Treatise of Conversion*, he saith, [*What if I could foretell, from the obstinate wickednesse of such a thief, or such a drunkard, that he will never be cured: Is it long of me because I foreknew it? What if the Prophet foretells Hazael what cruelty he shall commit on the children of Israel, is the Prophet therefore the cause of it?*] And in his sermon of *Judgement*, he saith, [*Must God either be ignorant of what you will do, Excuse 26. or else be the cause of it? If you foreknow that the Sunne will rise to morrow, that doth not cause it to rise. If you foreknow that one man will murder another, you are not the cause of it by foreknowing it. So is it here.*] The short is, Gods foreknowledge hath no such influence in drawing men on, either to *Presumption* or *desperation*; because it makes no such *Provision* of *insuperable* or *irresistible* means, to carry on the work of *salvation* or *damnation* respectively, as that *Decree* is supposed to doe. And thus much in vindication of *Tilenus* his fourth Article.

Reflexions upon Section XVI. and Article V.

THe fifth feigned Article of Tilenus is, (saith Master Baxter) [That such as have once received that Grace by Faith, can never fall from it, finally or totally, notwithstanding the most enormous finnes they can commit] This also saith, he, is in his own abusive language, and not in theirs, whose words concerning falling away are [Quod quoad ipsos, &c. that is, In regard of themselves (it,) nor onely full easily might, but doubtlesse would come to passe; yet in respect of God it cannot so fall out; since neither his Counsell can be changed, nor his promise faile, &c.] 1. I desire the Reader to take notice, that this Pretending Vindicator of the Synods Doctrine professeth [in his confession of Faith] That he cannot subscribe to foure of their Canons upon this Head of Perseverance. 2. The Synod acknowledgeth that the Faithfull sometimes by Gods just Permission are carried away into grievous and heinous sins: which the lamentable falls of David, Peter, and others of the Saints, described unto us in the Scripture, evidently shew. Art. 4. & Art. 5. They say.

Now

Now, by such enormous sin, they greatly offend God, incur the guilt of death, grieve the Holy Spirit, break off the exercise of faith, most grievously wound the conscience, now and then, for a time lose the sense of Grace; Yet Art. 6. they say, That God who is rich in mercy, according to the unchangeable purpose of election, doth not wholly take away his holy Spirit from (them), no not in their grievous slips, nor suffer them to wander so far, as to fall away from the grace of Adoption, and state of justification. And Art. 8. By Gods free mercy they obtain thus much, that they neither totally fall from Faith and Grace, nor continue to the end in their falls, and perish. Is not this the same Doctrine that Tillemus charge them with, to a very tittle? Where then is the Fiction or abusive language. Did it fall from Tillemus, or Master Baxter? He could not choose but see these clear assertions; for those cited out of the eighth Article, utter in his, [*Quoad ipsos,*] and there was something in it, that he slip't over them, and would not direct us to the place quoted by himself. But 'tis usuall with these men willfully to mistake or wave the true state of the Question; and we have reason to suspect, that it

* The Questionis, An vere Fidelis, ad quem in

fide conservandum Deus a parte sua facit, quantum salva equitate facere potest, a vera fide excidere possit.

is upon design, when men use such Artifice, to lead honest Passengers out of the right way. And so it is here; For what is the meaning of [*Quoad ipsos indubiè fieret ?*] What! That in regard of themselves they would undoubtedly fall away? 'Tis impossi-

ble. † For [*quoad ipsos*] take them in themselves, and they are not up; they are low enough, if you consider them without God: † If his Apostasie cannot happen in respect of God, much lesse in respect of man; for if God will so invincibly preserve him in the faith, man cannot hinder him.

Qui jacet in terram, non habet unde cadat.

But to make the *impertinency* of that distinction [*Quoad ipsos*] more evident, I shall give you an illustration of it in this example. Suppose a man being to play a prize for his life, upon a Stage erected to that purpose; his friend should come to one, who pretends to understand exactly the strength and structure of the work, and demand of him, whether his Friend, who is to venture his life upon that Stage, might not possibly fall thorow it; should he return this answer, That *in regard of* the ponderosity or weight of his own body (which hath a naturall tendency to the Center) he might fall thorow: but in regard of the strength and stability of the Stage, made

made on purpose to support him, it was impossible. Would you not think this a very impertinent and ridiculous distinction, in answer to a serious Question touching a man's (especially if it were eternall) safety? Yet such is the distinction † here used by the Synod and repeated, as an excellent *Save-All*, by M. BAXTER. Why I divide a man from communion with Almighty God, and take him off the *stage* and supports of his Grace, design'd to *buttresse* and prop him up, and the man is not so much as upon his leggs, he is at least as low as *Adam* laid him; and then in that capacitie, it is ridiculous to ask, *Whither he cannot fall?* The Question here is, whether a man, as he is (set actually upon the stage) in the state of Grace, can fall away *finally* or *totally*. A clear *Categorical* Answer might be given in one single syllable, *Affirmatively* or *Negatively*; Ay, or No. Let us therefore have the truth uttered roundly and clearly, and away with all *equivocations* and *trifling* distinctions, that serve for nothing but to palliate a bad Cause, and amuse the Reader, casting a mist before his eies, that he may take no notice of the *absurdity* that follows the opinion we have espoused.

† Which turns *sensum compositum in sensum divisum*.

But (as Master Baxter goes on) because
Gods

Gods purpose is unchangeable, &c. therefore necessitate consequentia^{rum} at least you must confesse your selves that it follows that the Eleit must necessarily persevere; and so there is a Logicall or Morall impossibility of their Apostasie.] A consequent Necessity of Perseverance, which is inferred from Gods Foreknowledge of it, we shall not deny you. We know of no inconvenience, much lesse absurdity, that will follow it; because that Necessity doth no way infringe, but suppose the vitall operation of the will freely determining it self, by the assistance of Grace, *ab intrinseco*, and so makes Perseverance a duty considered as future, in Gods Foreknowledge: but such a Necessity as follows from an Absolute Decree, and that determining Grace, which flowes from it, we deny; because that Necessity, in order of Nature and Causality, is Antecedent to the operation of the will, and doth, according to your Doctrine, irresistibly effect it; and so turns Perseverance into an Absolute free Gift of God in stead of being a free duty of man. And 'tis this you contend for, and not the other onely; for in your [*Account of Perseverance*]

Page. 36. 37. you say, 1. We must distinguish between an Impossibility in re and extra rem, or à causis intrinsecis, or à causis extrinsecis or else accidentall. It is possible, you say,

say, that true grace be lost, if you speak of a possibility à causis intrinsecis & de natura rei; that is, the Habit and subject together. But it is impossible that it should be totally and finally lost, if you also respect the extrinsecal causes: And this both per impossibilitatem Consequentiae; because it is not possible that these propositions should be both at once true. [God willerh absolutely or foreknoweth that Peter will persevere,] and [Peter will not persevere] (And yet this following is reconcileable with the first [it is possible in natura rei for Peter to fall away.] And also 2. Per impossibilitatem Causæ, First, because God hath not onely Decreed the Perseverance of the Sanctified, but also the Holy Ghost hath undertaken it as his special charge. Secondly, And the Faithfulness of God (as far as I can yet understand) is by his promise ingaged for the Perseverance of all the truly Justified and Sanctified Believers. It is not therefore such a Logicall Impossibility of Apostasie, that the Synod and you contend for. But of this Question we shall have occasion to speak more hereafter. In the mean time, let us consider your Interrogatory in the next words; wherein you demand, [Will not any Jesuite confesse this, that All that (suppose on foreknowledge) God electeth to salvation, must necessitate consequentiae infallibly be saved? No doubt, they will: and

and [some of them much more,] We have told you already, which you know well enough, that that Necessity *Consequenti*all upon Gods foreknowledge, doth suppose the operation of mans will as determined *freely* of it self, not as begotten or effected of another; And this as it implies no inconvenience, so it breeds no controversie: But you love not to be tied to the true *state* of the Question, lest you should lose your licence of *Sophistry* and dawbing, which is here very palpable. In

your [*Account of Perseverance*]
 Pag. 14. now mentioned, you deliver it as the opinion of the *Antients*, *Jesuites*, *Arminians* and *Lutherans*, that they deny an absolute personall Election of men to Faith and Perseverance, and so maintain indefinitely a totall and finall falling from a state of Justification, without excepting such Elect themselves. But a little after, you adde [Yet note, that the *Jesuits* themselves may confesse that the Elect shall none of them finally fall away, but shall all persevere. But that is, because they hold that Election is upon foresight of Perseverance; and so that these Propositions [This man is Elected] and [This man shall not Persevere] are inconsistent as to their truth. But they do not make Election, or differencing grace, the cause of Faith and Perseverance. This being most undoubtedly true, the Reader

der must needs conclude, that *their* Authority is very impertinently alleaged for the justification of yours and the Synods Doctrine.

In your XVII. Section, you tell *Tilenus*, [*Your addition is a perverse insinuation* [notwithstanding the most enormous sins they can commit.] How readily ill language flowes from this supercilious froward man! [*A perverse insinuation!*] Why? The Synod doth professe it; as was evidenced above, out of *their* very *Canons*; and your selfe acknowledge as much, as soon, as ever you had evaporated your *Bilious* passion. Is it a perfect truth in your mouthes, and [*a perverse insinuation*] when it falls from the pen of *Tilenus*? Doth his quill stain it more then yours? Why *a perverse insinuation*? [*It seems, you say, to intimate.*] If it doth but seem to intimate, haply it may not really intimate. But what? [*That they may commit as enormous sins as others,* (this were a very perverse insinuation indeed, especially if we take in what follows) and yet not fall away : But why have you changed *Tilenus* his bare assertive [*notwithstanding the most enormous sins they can commit*] into a comparative expression [*that they may commit as enormous sins as others?*] Comparisons you know are odious, especially such as are made betwixt your
selves

selves, and such others, as some of your *Party* are too apt to account *Reprobates*, for no other Reason, than that they cannot digest your *rigid* doctrine of Reprobation. But cannot the (once) Faithfull commit as *enormous* sins as others? What think you of *Adultery* and *Murder*? or if they be not *enormous* enough, then what think you of *Of Idolatry*, *execrations* of a mans self and *Perjury*, and these repeated over and over to gain *belief* in the denyall of the Son of God? Such sins the Regenerate may fall into. But yet the Synod saith, they cannot fall into so *enormous* sins as others; for they cannot *commit the sin unto death*, or against the *Holy Ghost*; so as to be altogether forsaken of (God), and throw themselves headlong into *everlasting destruction*; and therefore they cannot fall away. But is not M. Baxter himselfe guilty of a *perverse insinuation* here? Do not his words intimate, that, at least, if they commit as *enormous* sins as others, they *do fall away*? This must be the meaning of his words, if there be good sense in them. But then his next words containe such a poor ordinary piece of *Sophistry*, as every *Freshman* that hath but looked upon *Burgetdicinus's* Logick, would discover. 'Tis the *Fallacy* called *Ignoratio Elenchi*; a mistaking of the

Que-

Question. Observe how his discourse runs ,
 [*It seems, saith he, to intimate, that they
 may commit as enormous sins as others, and yet
 not fall away : when the Synod holds that in
 committing grosse sins, they fall into a present
 incapacity of Salvation.*] *Tilenus Asserts, [the
 denyall of a finall and totall falling away,]*
 to be the doctrine of the Synod ; Master *Bax-*
ter seems to conclude against it, but omits the
 Condition that should make his conclusion a
 Contradiction to the Assertion ; for he tells
 us , upon their commission of grosse sinnes ,
 they fall into a present incapacity of Salvation ;
 but this doth not contradict the thing in Que-
 stion, [*their finall and totall falling*] which
 the Synod peremptorily denies, just as *Tile-*
nus hath charged them in this Article ; and
 so Master *Baxter* professeth in the very next
 words, which tells us, though the Synod
 holds , [*that in committing grosse sins, they
 fall into a present incapacity of Salvation*] ;
 yet (there follows a [*But*] which yields the
 Question (as to matter of Fact, and the
 proof of this is all that the Ghost of *Tilenus*
 pretends here to aim at ;) [*That God will
 keep them from such sins as are inconsistent with
 Habitual Grace.*] For the truth of which
 Doctrine, we may take a convenient time to
 examine it. It shall suffice here, to take no-
 tice of the opinion of the Synod, [*That such*

as are *Habitually Gracious* may be *unable* of salvation.] And yet, such is the superabundant favour extended to them more than others, They are, 1. Elected *Irrespectively*, 2. Converted *Irresistibly*, and 3. Conducted *insuperably* and *infallibly* to their eternal Salvation. Hereupon, They do affirm concerning these *Elect*; 1. That it implies

M. Norton's Orthodox Evangelist. p. 79, 80. and 83. and so M. Baxter in his Call, &c. in the Pref. Gods Decrees separate not the end and means, but tie them together. Lit. c. 3.

a *Contradiction*, that they should live after the flesh; Because the Decree consists not of the end without the means, nor of the means without the end, but of both together: Both end and means are contained in one Decree. Yea so far is the Decree from admitting such an inference, as that the contrary infallibly followeth thereupon: and in point of Election, is not onely necessarily concluded, but irresistibly caused. Faith, Repentance, New-obedience, and Perseverance, being the effects of Election. Thus Ma-

ster Norton. But because common experience is too clear a confutation of their *impeccability*, therefore 2. They say, It is onely out of

AG. Synod. Dor. par. 3. p. 227.

Ignorance and Infirmity that they do sinne: *Etsi regenti aliquando ex infirmitate labuntur.* So *Lubbertus de 5. Art.* And the Deputies of the Synod

nod of Groningen to the same purpose; *Pii autem cum peccant, fit non tantum, idque saepe, ex ignorantia.* Psal. 19. 13. 1 Tim. 1. 13. *Sed etiam, idque imprimis, ex infirmitate aut interna, aut externa;* When the Godly sin, it is not onely, and that often, out of ignorance; but also, and that especially, out of infirmity, either inward or outward. And so the Deputies of the Synod of Gallo-Belgia. *De quinto Art. Thes. 3. pag. 290.*

Ibid. pag. 283, m.

And because it is evident they may, and many times do fall into grievous and hainous and enormous sins; Therefore, to alleviate the matter, they say, 3. (as Master Baxter here Sect. 18.) That these sins of theirs are exceedingly in regard of manner, ends, concomitants, &c. different from the like Facts in a gracelesse man. This Master Baxter haply learned from the Divines of Embden; who tell us (in their *Theses* upon the fifth Article, *Th. 15. 16.*) However an *Elect* man falls, he doth not sin, with all his soul*, all his minde, and a full will. *Ergo si peccata que ab Electis admittuntur, respicimus, sunt quod ad peccatum attinet, peccatis reproborum paria: in modo vero, quo ad peccandum inducuntur, plane imparia.* Though

Cap. 5. Art. 4, & 5.

* But the more light & renitency of conscience a man sins against, the greater is his shame.

the

the sins of the Elect and Reprobate be alike for kinde; yet are they very unlike for the manner of perpetration. If this be not a sufficient extenuation, to reconcile them to the state of Grace, then they say, 4. That their sins come to passe through Gods destitution of the Elect, from the withdrawing of his Grace and leaving them to themselves and their own weakneses. To this purpose

De Persevera
pag. 6. D. *Dammian* (one of the Scribes of the Synod) saith (as was shewed above) *Regenerati non possunt omittere prestationem eius quod ab illis postulatur, modo Deus illis praestet quod promissit.* And afterwards, *Quando Deus partibus suis defungitur, nos nostras omittere non possumus;* That is, *The Regenerate cannot omit the performance of what is required of them, if so be God performs what he hath promised to them.* And, *When God doth his part, we cannot omit ours.* And the Synod implies as much in the four first Articles, upon the Head [*Of Perseverance*]; For, Art. 1. They say, *Though God frees them, even in this life, from the Dominion and slavery of sin, yet not altogether from the flesh and body of sin.* And Artic. 2. They say, *From hence (viz. because God frees them not from the body of sinne) arise in holy men, daily sins of infirmity, and even their best works have their blemishes.* And
Art.

Art. 3. They say, By reason of these reliques of sins dwelling in them, and besides this, the temptations of the world and Satan, they, which are converted, could not continue in the state of Grace, if they were left to their own strength:

And Art. 4. They say, They are not always so led and moved by God, as to be preserved from the seducements of Concupiscence, but by his just permission are carried away into grievous and heinous sins. So that, according to this Doctrine, their failings are not so much their sin, as Gods deficiencie in affording Grace sufficient and necessary to preserve them from it. If it be alleaged, that they say in the Article last mentioned, that it is through their own fault that

they are seduced by the concupi- Ibid. Art. 4.
scence of the flesh, and give way

unto the same; It must be remembered, that they make it sin whatsoever a man commits or omits against the Law of God, though such omission or commission be of unavoidable necessity, through want of Divine grace to enable them to perform or omit it; because they received a power in Adam to do otherwise. And it is in this sense onely that such omissions or commissions of the Regenerate are called sins. For I argue thus; Either God hath a will, by his Grace, to hinder their sin, or he hath not. If he hath a will

to hinder sinne in them, and administers his grace to that purpose, and sin be not *eventually* hindred, then they do *insuperably* resist his Grace ; which is contrary to their Doctrine, in the Eighth *Rejection* of the *third* and *fourth* Chapters, and sundry others of their

Writings † . But if God hath not a will to hinder their sinne, then, the reines being let loose to the flesh in them, through Gods permission, how can they choose but sinne? and how can they be said to grieve the Spirit of God, who will not preserve them from

sinning? But, (to go on ,) because though in the *Actions* that are *sinfull*, God be the *Author* of the *Act* wholly, (as Ma-

† *V. Reliqua judicia Zuyt-Holland ; ad finem, A& Syn. Dor. viz. p. 292. par. 3.*

ster Norton hath it ,) and the *Fore-determiner*, *Orderer* and *Governour* of the *sinfulness* of the *Action* to his *own* *glorious* and *blessed* *End*, yet the *Regenerate*, that commit such *Actions*, are guilty of the *defect* and *enormitie* that is in them ;

Therefore in the fifth place, to *extenuate*, or *extinguish* rather, the *heinousness* hereof, they say, these *sinnes* of theirs have the nature of

fatherly *Castigations*, and are *designed* to work for their good. So the *Divines* of *D en* in their *Examen*, upon the *fifth* *Article*, where

A& Synod. Dor par. 3. pag. 2, 5.

to prove that the sins of the Regenerate are for their advantage, they produce that of the Apostle, Rom. 8.28. *All things work together for good to them that love God.* Whence they inferre thus; *If all the evils wherewith they are chastised; then their very sins also; Quæ peccata, quemadmodum in impiis, interdum habent rationem pœnæ: sic etiam ipsissima peccata, etiam in fidelibus, habent rationem paternæ castigationis; Which sins, as in the wicked, they have sometimes the nature of punishment: so the very self same sins also, in the faithfull, have the nature of Fatherly correction.* Yea and these sins of theirs are illustrations and confirmations of their Grace.

So the British Divines (De quinto

Articulo.) *Tantum abest, say they, ut etiam gravis illa carnis peccata fidelem a statu justificatio-*

AE. Synod.
Dor. par. 2.
pag. 202. f.

nis adoptionisque semper deturbent, ut contra à Theologis, præsertim practicis statuat, Deum eadem sæpe in justificatis & adoptatis permittere, ut confirmatio postea sit ipsis cum iustificatio tum adoptio; Their most grievous sins are so far from disturbing the justification and adoption of the faithfull, that practicall Divines especially, do resolve, that God doth often permit such sins in them, that their justification and adoption may be the more confirmed to them. If, notwithstanding the good service their foule

finis is designed to do them, any of the faithful should be so tender hearted as to be afraid of them; They assure them, 6. That there is no such reason; For they cannot die in their sins; so the Deputies of the

Ubi supra. Synod of Groningen, *Non tamen manent in peccatis, sed aut externe per castigaciones Dei & admonitōnes, aut interne per Spiritus Sanctus gratiam excitati & moti resipiscunt & resurgunt.* They do not remain in their sins, but being stirred up and moved, either outwardly by Gods admonitions and chastisements, or inwardly by the grace of the Holy Spirit, they do repent and arise. And so the whole Synod; (in the 7. Artic. of Cap. 5,) *In these slips, God preserveth in them that his immortal seed (by which they were once borne again) that it die not, nor be lost by them: afterward, by his word and Spirit, he effectually, and certainly reneweth them again unto repentance.* But suppose a tender conscience should call for a solid proof of this Doctrine, out of Holy Scripture; and because there is none to be produced, should be troubled with doubtings, fears, and jealousies about it? Why, then in the last place

Of Justif.
Disp. 3. pag.
398.

Master Baxter himself hath resolved, (at the end of his *Discussion* of Master Tombes his *Animadversions*,) That, if you can prove

it

it profitable for such a man to be suddenly cut off before Repentance, and that such a thing will be, I should incline (saith he) to think that he will be fully pardoned at the instant of Death, and so saved; because the Lord knoweth that he repented Habitually and virtually, and would have done it Actually, if he had had time for consideration. But *Quo warranto* is all this spoken? For my part, I shall ever think it my duty, to admonish my Reader, to remember the terror of the evil day, and to take heed strictly that he falls not under the Arrest of it at unawares*; for it is a fearfull thing to fall into the hands of the everliving God.

* Luk. 21.
34, 35.

And thus much shall suffice in return to Master Baxters objections against the Articles of Tilennus.

BUT we have another task behind; For though we have cleared the Field before us, and seem to have given a total defeat to all Master Baxters Pretensions in behalf of the Synod of Dort; yet he hath a Reserve behind, which he leads up to fall on the Rear of Master Pierce; and if he can, with the strength of that, charge thorow His forces,

he may take the confidence to proceed and to renew his charge upon *Tilenus* also. Before we *disband* therefore, we will advance to find out that *Reserve*, and fall upon it, that it may not be able to annoy us, when we are retired to repose in our *Winter Quarters*.

This *Reserve* I find in his 37. *Section*. And with it, he makes his *Charge* and *Onset* upon *Master Pierce* after this manner: [*And for them* (whom he styles the *choisest* of Gods servants) *and the Synod of Dort*, I may well challenge that *Justice* from you, as to impute no such opinions to them which they purposely disown, and publickly professe to detest.] *Master Baxter's demand* seems very Reasonable; if there be not some ambiguitie or equivocation in those words [*purposely disown and publickly professe to detest.*] For what saith the *Apostle* of some in his time, *Tit. 1. last*: *They professe they know God; but in works they deny him.* Men may professe publickly to detest what they heartily affect; and purposely disown what they like and approve of well enough in it self: but because they see it grows scandalous and unfavoury to a multitude of Judicious Godly men, and not well to be defended without further scandall; therefore for shame of the world, they may publickly professe to detest and disown it for this purpose. And whether it were not so
with

with the Synod in wh it they *disown*, and *professe publickly to detest*, we shall the better judge by examining each particular here mentioned by M. Baxter; The first whereof is, [That the most heinous sins do not hinder the salvation of the Elect, however they live;] Doth the Synod cordially *detest* and *judiciously disown* this Doctrine? You heard above what was the opinion of Matter Perkins and others, that *mille peccata*, a thousand sinnes, nay the sins of the whole world, nay all the Devils in hell, were not able to make void Gods Election. Is it not the Generall Doctrine of the whole Synod, as well as the Suffrage of the Divines of the *Palatinate* †, *Electio ad Salutem immutabilis est: nec defectibus aut lapsibus electorum etiam gravioribus interruptitur, aut abrumptur*; That Election unto Salvation is immutable: and that it is neither broken nor interrupted by their failings or most grievous falls? Do not the Divines of *Drent* say, that the sins of the Elect cooperate to their benefit; and the Divines of *Great Britain* affirm, (as you heard even now) that their sins are so farre from interrupting or disturbing the justification and adoption of the Faithfull, that they serve the more to confirm

† De Artic. primo prop. 5.

Ubi supra.

Ubi supra.

them. And the whole Synod in their Sixth Rejection of the first Chapter, do Reject it as a grosse Errour in them, who teach, That not all Election unto Salvation is unchangeable, but that some which are Elected, notwithstanding Gods decree, may perish, and for ever do perish. This is their avowed Canonick Doctrine, yet (as if some men of another mind had drawn up this Conclusion of those Decrees and Canons) here (for what purpose the Reader may gather by what hath been already hinted to him) they publickly pro-

fesse to detest this opinion † [that the most heinous sins do not hinder the salvation of the Elect, however they live.]

† This Rid-
dle may be,
and is to be
read, by the
explication of
the next here following.

And they do no lesse detest the next opinion; [That the Reprobate cannot be saved, though they truly perform all the works of the Saints;] But did Marlorat detest In Job. 15. 2 this opinion, when he saith, Stat igitur firma sententia, quemcumque Deus ante conditum orbem elegerit, eum non posse perire: quem vero rejecerit, eum non posse salvari, etiamsi omnia Sanctorum opera fecerit. Usque adeo irretractabilis est sententia. Whom God hath elected, he cannot perish: whom he hath rejected, he cannot be saved, though

though he should perform all the good works of the Saints, The sentence past from all eternity is so irrevocable? And amongst the Acts of the Synod, we finde this of Doctor *Molin*; *Reprobos posse salvari, dogma est Arminianum, Christianis auribus insolens.* That (such as they define to be) *Reprobates* may be saved is an *Arminian Doctrine*, unusual to *Christian eares*. And do they not all conclude, that the Decree of *Reprobation* is *eternall and immutable*, so that the *Reprobate* can never become *Elect*?

Part. I. pag. 290. f.

That (such as they define to be) *Reprobates* may be saved is an *Arminian Doctrine*, unusual to *Christian eares*.

Vid. ib. per. 3. p. 24. thes. 4. & pag. 35. thes. 3. cum Rejct.

And yet these men professe publickly to detest this Doctrine, [That the *Reprobate* cannot be saved, though they truly performs all the works of the Saints.] How shall we read these Riddles? I'll give you *Master Nortons* explication of them, (as before). The Scripture, saith he, holds forth the certain truth of the Connexion of the *Antecedent* and *Consequent*, when yet both the *Antecedent* and *Consequent* taken apart are false. That is, it holds forth a truth in the Connexion of both the parts of such a proposition; in either of whose parts, considered in themselves, there is no truth. For example, to our purpose; saith he; If *Judas* believes, he shall be saved; If *John* believes not, he shall

Ubi supra p. 78, 79.

be damned. There is a truth in the Connexion of the Antecedent, and Consequent of both; though the Antecedent and Consequent of both, considered by themselves, are false. For though it be true, if Judas believe, he shall be saved; and if John believes not, he shall be damned: yet is it not true, (no nor possible, for you say a little after, that it implies a contradiction) either that Judas shall believe, or that Judas shall be saved; or that John shall not believe, or that John shall be damned. God having Decreed the end, by the Conjunction of the end and means together. Thus Master Norton hath made the Doctrine of the Synod as clear as the Sun in these particulars. We see then what it is that the Synod doth so purposely disown, and professe publicly to detest; The deniall of the truth of a Logically connexion of the parts of a Proposition. Now I would fain have M. Baxter, in the highest Paroxysme of his zeal, to preach this Doctrine (if he be confident 'tis a truth) fully and wholly; Let him tell his Auditors at Kederminster; that they are all most certainly and immutably inrolled under a twofold Regiment; one is the black Regiment of Reprobates; the other is the white Regiment of the Elect; and let him use all his Rhetorick to persuade the one unto Faith and Repentance, and to dissuade the other from presumption.

He

He cannot make choice of more probable Arguments to prevail with them, than by telling the first, Certainly there is a Truth in this *Connexion* of Antecedent and Consequent, If you Repent and Believe you shall be saved : though indeed take the parts of the Proposition asunder, and they are both false; for the plain truth is, you shall neither believe, nor yet be saved; for you are under the Decree of Reprobation; and Impenitencie and Infidelity are the means appointed for the execution of that Decree; and Almighty God hath decreed the accomplishment of the *End*, by the Conjunction of the end and means together †, so that the means can as little be declined, as the end avoided, and both are no more possible, then it is for the immutable Decree of God to be rescinded; yet seeing there is a *Logicall* truth in the *Connexion* of Antecedent and Consequent, [If you repent, you shall be saved] (though tis decreed that you shall neither do the one, nor be the other) I beseech you bring forth fruits meet for Repentance, and cast away your transgressions, and so iniquity shall not be your ruine. Is not here a fair encouragement of sinners to Repentance? The

† For Gods Decrees, you must know that they separate not the end and means, but tie them together. So M. Baxter in his Call to the Non-converted, in Pref. c. 3.

like might be said, for dissuading men from Presumption, upon the account of their Doctrine, touching the Decree of Election; but I am already weary of these grosse absurdities; and therefore I leave it to the Readers own Judgement to make the Inference.

A third opinion, which the Synod doth purposely disown, and publickly professe to detest, is, [That God by his own mere Will, without any respect at all to sin, or sight of it, did predestinate and create, the most of the world

† In Antid.
p. 37. &c.

to damnation;] But here the Remonstrants † have detected the egregious Artifice of the Synod, to palliate the enormity of their Doctrine. For observe, they do not deny, much lesse reject it as an Errour, that troubled the Belgick Churches, [That God by his own mere will, without any respect at all to sin, or sight of it, did Pass-by, or Predestinate and create the most part of the world to destruction.] For this is the avowed Doctrine of all the Supralapsarians, and 'tis inserted amongst the Acts of the Synod, and earnestly contended for by *Gomarus*, as was declared above, and his

Kid. ib. p. 34.

† *A. B. Syn.*

Dord. par 3,

pag. 24. thes.

2.

Suffrage is given in by himself (dissenting herein from the rest of his Colleagues) accordingly in these words †, *Reprobatio peremptoria est decretum Dei, quo, pro voluntate sua liberrima, ad declarationem ju-*

stittia sua vindicantis, certos ex humano genere (simpliciter, non autem lapsi) homines, nec gratia nec gloria donare, sed in peccatum libere prolabi permittere & in peccatis relinquere, justequè tandem propter peccata condemnare constituit. By the Decree of Reprobation God determined to give neither Grace nor Glory to certain men, out of all mankind (not yet fallen): but to suffer them freely to fall into sin, and to leave them in their sins, and at last to condemn them for their sinnes, and this for his own most free will, (and pleasure †), to the declaration of his vindictive Justice. And Gomarus was not alone of this Judgement: for we find the Deputies of the Synod of South-Holland speaking the same sense with him, in their Suffrage upon the same Article; for they say, God did, *Certas quæsdam singulares Personas --- ex toto genere humano seligere, select out of all mankind (not fallen into sin, as others expresse themselves, but simply considered) certain singular persons.* And after, they say, *Deum in eligendo omnes homines considerasse in pari statu:* That God in his Decree considered all men in a like condition; using the word [*Paritie*] in an equivocall sense; for it may either be referred to the state of man before the

† Vid. ibid.
p. 21. a. m.

Ibid. pag. 33.
&c.

Pag. 34.

the

the fall, or under it. The chief members of this Synod of *South-Holland*, were *Henricus Arnoldi* President there, *Festus Hommius* Scribe of the Synod at *Dort*, *Baltasar Lydius*, *Gisbertus Voetius*, &c. But these very *Supra-lapsarians*, of what sort soever, will subscribe to this, [*That God did not Predestinate men to damnation, without any respect to sin.*] They blind their opinion with a distinction betwixt *Reprobation* and *Predamnation*, or *Predestination to damnation*. For they say, it is one thing to *Predestinate and create to damnation*, another thing to *Prædestinate and create to destruction*. *Damnation*, being the sentence of a *Judge*, must be pass'd in consideration of *sin*: but *Destruction* may be the Act of a *Sovereign*, and so inflicted by *Right of Dominion*, as was shew'd above. To this purpose, those

Ibid. pag.
35. m.

Deputies, *De Causa Reprobationis*, do conclude, *Causam adequatam cur Deus aliquos non eligendo Præterierit, esse solum divina voluntatis beneplacitum*: That the *Adequate* cause why God doth passe-by some, is the sole beneplaciture of his Divine will: *Causam vero cur eosdem damnare decreverit, esse non tantum actualem oblata gratia divina rejectionem, sed etiam alia omnia peccata, tam Originalia, quam actualia*: But the cause, why he decreed to condemn them, is not
exely.

enely the rejection of the divine grace, but also all other finnes, as well the Originall, as Actuall.

Besides, the Synod in those their Decrees, where they thought it most plausible, to fix Predestination upon the fall of Adam, they confesse God did not reprobate the most part of the world without all respect of sin; because they suppose all mankind infected with that corruption and stain of Originall sin, in and with Adam, and God cannot but behold it, because nothing is concealed from his eye: but they never confesse that God had respect to sin as the *impulsive* or *Meritorious* cause, for which he did reprobate and ordain any to the torments of hell. For they say, if God had been moved by sin, to passe the Act of Reprobation, He had reprobated All without exception; because All had sinned in Adam.

Again when they say, God did not do this, without respect of ANY sinne, they confesse, it may be granted, that he had some respect, to some kind of sin, to that of Adam, committed more then five thousand years agoe, without the consent or knowledge of those, who are reprobated, and to that Originall sin, that doth follow from that first sin, by unavoidable necessity: but they do not say he had respect to any Personall sin

sin or sins, committed *freely* and with a *deliberate* will, of those who are reprobated ; I say, according to *their* Doctrine, God had *no* respect to *any* such *personall* sins, (Infidelity and Impenitency,) unlessse it were for the *introduction* of them, by an *efficacious* permission, as *means* connected with the *end*, in the same Decree, for the *infrustrable* execution of it. And therefore the *Deputies*, *Ubi supra*. forementioned, do reject it as an *Errour*, in those, that hold, *Causam cur Deus aliquos rejecerit esse infidelitatem & impœnitentiam prævisam*. That *impenitencie* and *unbelief* are the *cause*, why God rejects men. And the very Decrees of the Synod affirm as much ; For (*Cap. 1. Reject. 8.*) they Reject it as an *Errour* in those, who teach, that God *out of his mere just will* hath not decreed to leave any man in the fall of Adam, and common state of sin and damnation.

But suppose the Synod did grant (as their very nice and wary distinction, [*absque omni ullius Peccati respectu*] makes it more than Probable, they did not) that God in mans Reprobation had some respect to his *Actuall Personall* sin, yet if *that* sin be such as those Reprobates could not possibly avoid, the whole matter will be reduced at last, to the respect of that *onely* sinne of Adam. And thus

thus the Synod hath determined,
That *All men are conceived in sin,* C. 3. & 4.
Art. 3.
and born the children of wrath, un-
toward to all good tending to salvation, forward
to evil, dead in sins, slaves to sin; and neither
Will nor Can (without the Grace of the Holy
Ghost regenerating them) set straight their own
crooked nature, no nor so much as dispose them-
selves to the amending of it. So that if the
Synod had granted a respect of personall sins
in the Reprobation of men, yet they had un-
derstood no other sins than such as had been
unavoidable to those Reprobates; For they
say, those Reprobates want the Grace of Gods
regenerating Spirit, that they may avoid sin;
and they say also God hath Decreed not to
give it them; whence it follows, that they
cannot possibly avoid those sins; but, through
the strength of that first sin and corruption,
which they lie under, when they are com-
manded, by the word of the Gospel, to repent
and believe, will they, nill they, they shall
fall into those foul sins, of Infidelity, disobe-
dience, impenitency, and the like, as ne-
cessarily, as a mill-stone falls downward by
its own weight, for which inevitable sins not-
withstanding, they should be said, to be pre-
ordained to the eternall and horrible torments
of hell. And then, if God ordained the sin
of Adam, and made that necessary and un-
avoidable

† *Adamum
Dei consilio
& ordinari-
one necessa-
riò lapsum
esse.*

* *Deum A-
damo legem
dedisse ut e-
am transgre-
deretur, &c.*

*Sententia
Perkinsi*

*nostrorumque Theologorum hac est, lapsum illum evenisse
Dei voluntate transeunte in rem permissam, h. e. Deum
voluisse, ut Adamus Laberetur. D. Twiss. in vind. Grat.
L. 2. p. 1. Sect. 2. c. 12. vigr. 3. p. 142. col. 2.*

*voidable too, as Daneus † and Pif-
cator and others do positively a-
verre (and the Synod hath no
where rejected it, that I can re-
member) the Reprobation of the
most part of the world will be
reduced undeniably to the mere
will of God, what ever publick
Profession they have made to de-
test it.*

A fourth Doctrine, which the Synod doth
purposely disown, and publickly professe to detest,
*is, [That Reprobation is the cause of Infideli-
ty and Impiety, in the same manner, as Ele-
ction is the fountain and cause of Faith and
Piety.] That sin follows the Decree of Re-
probation by an unavoidable necessity, is the
expresse affirmation not onely of Piscator,
Zanchy, &c. But of many Synodists also;
Reprobationem tria consequuntur, privatio gra-*

*Disp. de Prae-
dest. Resp.
Oiten.*

*tia, peccata, & poena peccatorum;
saith Gomarus, There are three
things which follow Reprobati-
on, the deniall of Grace, Sinne,
and the Punishment of Sin. And that they
do*

do follow it as the *fruits* of it, is the affirmation of *Festus Hommius* †. *Fructus Reprobationis sunt desertio vel privatio gratiæ Dei & mediorum, induratio, &c.* *The fruits of Reprobation are desertion or the deprivation of Gods grace and means (sufficient and necessary) induration, &c.* And the Divines of *Wedderau* do confesse, that a necessity of sin doth follow from the Decree of Reprobation. And this is the Doctrine of the whole Synod in their *Canons*: for they say man cannot but sin, without Gods *regenerating Grace*, which he hath Decreed to deny or deprive them of; as was shewed above. Even Master *Baxter* himself, doth acknowledge and professe that the Decree doth tie the *End and Means* together; and what is the *Means* of *Damnation*, but *Infidelity* and *Impenitency* &c. as he tells us from the Synod, in the seventh Section of his Preface. There is a necessity therefore of these sins in the Reprobate † else he should not perish, as such an infidel and impenitent. Whence is this necessity? not from the nature or will of the creature; therefore from some Act of God; and what is this Act of God, but that Reprobation, whereby he denies unto the Reprobate

Grace

† *Theaur. Carech. pag. 216.*

De 3, & 4. Art. in Corol. p. 134. par. 2

† *Loquimur de adultis vocatis.*

Grace sufficient and necessary unto Faith and Repentance ; and then his Law , whereby he requires the performance of those duties , which without that Grace are not performable ? But saith the Synod, *Reprobation is not the cause of Infidelity and impiety* , in the same manner, as *Election is the fountain and cause of Faith and piety*. But whatever fallacy there be in those words [*in the same manner,*] certainly, according to their Doctrine, *Infidelity and Impiety* do flow by as inevitable a necessity from the one Decree, as *Faith and Piety*

Vid. Antidotum p. 47, &c.

† *Quod aliqui in tempore fidei Deo donentur, & alii non donantur, id ab eterno ipsius decreto provenit. Syn. Dor. cap. 1. Art. 6.*

* *De Repro. prepos. 1. p. 19. par. 2.*

doth from the other ; so that it is no lesse impossible † for those who are Reprobated to believe and repent, than it is for those who are Elected to remain impenitent and unbelievers. *Contrariorum eadem ratio, eadem scientia est*, say the Divines of the Palatinate*. *Ex his igitur, quae de Electione supra dicta sunt, de opposita Reprobatione, ejusque descriptione, quid statuendum videatur, haud difficile est pronunciare.* Reprobation then is no lesse the fountain of *Infidelity and Impiety*, than Election is the fountain of *Faith and Piety*. If we list to cavill about the word [*Cause;*] (which is here made use of

to impose upon the unwary Reader,) we could tell them, that 'tis an improper and inept expression, to say Election is the Cause of Faith; For Election in an *immanent* Act in the minde of God, not an *Egression* out of him, that produceth any effect in man, though Faith doth infallibly follow that Act, by the *emanation* of another power, which God, according to the Decree of Election, will exercise, to the irresistible production of Faith. And thus it is acknowledged by *Piscator*, that, although the Decree of Reprobation be not *effective*, in respect of *infidelity* in the Reprobate, because it doth not properly effect or produce that infidelity; yet it is *efficax* efficacious, *Annot. p. 48.* because that Decree being made, infidelity follows of necessity. For example. Suppose a man *blind* by nature, or *made* blinde by the infliction of punishment upon him for some crime; He that commands *such* a man upon pain of death to *read* a Proclamation, though to speak properly he cannot be said to be the *cause*, that that man reades not the Proclamation; for his *blindnesse* is the *next* and proper cause hereof; yet in sense of *Law*, and to speak *Morally*, he may be said to be the Cause, that by *not reading*, that blinde man becomes defective, as it were, in a duty injoyn'd him and so guilty of death; not

not by way of efficiencie, as producing the defect of reading in him, but by commanding that Reading to whom it is impossible to read, in whom therefore after that command, the defect of Reading cannot but follow. After the same manner, according to their Doctrine, God deals by the Reprobates: first for the transgression of *Adam* they are punished with blindnesse of minde in things spirituall; so that 'tis no lesse impossible for them to believe, when God commands it, than for a blind man to read a proclamation. And yet notwithstanding they are thus punished with spirituall blindnesse, God commands them to believe under pain of eternall death. Which when God doth, he doth not, indeed, by way of efficiency produce infidelity and impenitency in them, but by his command God is the Cause, or brings it to passe, that they become as it were unbelievers and impenitent; because it is impossible, on the one part, that they should become unbelievers, unlesse the command of Faith doth intervene, and on the other part, the command of Faith being given, they cannot, in regard of that innate pravitie and blindnesse, but be and remain unbelievers. And this is the means, which (for all their *Profest detestation*) is tied to the End, (by the Decree of Reprobation) in order to the execution of
of

of the said Decree, by the Damnation of the Reprobates.

Another Doctrine, which, saith M. Baxter, the Synod doth purposely disown, and publickly profess to detest is, [That many harmlesse Infants of Believers are snatch't from the mothers breasts, and tyrannically cast into Hell, so that neither Baptisme, nor the Churches prayers in Baptisme can profit them.] That many Infants of Believers are cast into Hell, notwithstanding the Prayers of the Church, and the Sacrament of Baptism administred, (according to Christs institution and command) for their Salvation, is the expresse Doctrine of Calvin, Beza, Zuinglius, Martyr, Zanchy, Piscator, Pareus, Perkins, &c. For the Infants of unbelievers, it is the Doctrine of Gomarus and the Divines of Drent, expressly, that they are Reprobates. Gomar. *de Reprob.* th. 7 & *Judic. Drent.* circa. 1. *Art. thes.* 18. For the Infants of Believers dying in their Infancy, whether the Decree of Reprobation layeth hold on them and makes them liable to damnation, the Divines of *South-Hollands* judgement is, *Non esse curiose inquirendum*; we ought not to be curious in inquiring after it; and the *British* Divines say, *Ad rationem electionis divine sive po-*

Ab. Synod.
Dor. par. 3.
pag. 24. &
pag. 83.

Ibid. pag. 36.
Pr.

De primo Ar-
ticulo. ubi
supra par. 2.
p. 10. thes. 7.
nendans

nendam sive tollendam, circumstantia aetatis est quiddam impertinens, & nihil profus operatur.
 The circumstance of age is a thing altogether impertinent, and works nothing touching the Decree of Election or Reprobation. Their meaning is plain enough, and 'tis consonant, no doubt, to the sense of the whole Synod. We may therefore observe a twofold *Fallacy* in the Proposition, which they publicly profess to detest, 1. In the word

See the An-
 tidotum cap.
 4. & 5. pag.
 52. &c.

* AA. Sy-
 nod. Dec.

[*Innoxios*] *harmelasse* Infants; For the truth is, they acknowledge none such, every Infant of a span long, from its first Conception being guilty of *Adams* sin; for which it is justly liable to condemnation; and for that sin many are damned *; as is delivered in Rejct. 8. Cap. 1. Another *Fallacy* is in the word [*Tyrannicè*] *tyrannically*, cast into Hell: For when God doth Reprobate such Infants, and cast them into Hell, he doth not do it, they say, after the manner of a *Tyrant*, who is bound by some certain Law, the transgression whereof is *Tyranny*: but he doth it *jure domini*, as an *Absolute* Lord, whose Sovereignty is without Law or contröll, and therefore he may dispose of them at his pleasure. That this is their sense (notwithstanding what they publicly profess

fesse to detest) may easily be collected, from the 18. Art. of the 1. Chap. (Of Predestination) where to stop the mouths (as they pretend) of such as *murmur* at the grace of free Election, and severity of just Reprobation (as they call it) they alleage that of the Apostle, Rom. 9. 20. *O man who art thou, that repliest against God? And that of our Saviour, Mat. 20. 17. Is it not Lawfull for me to do what I will with my own? Texts of Scripture which the Creabiltarian-Supralapsarians, as well as the Existentialists make use of for proof of their Decrees; and they are just as much to their purpose, that is, altogether impertinent to the use those severall Parties do make of them.*

Amongst those Doctrines which the Synod doth purposely disown, and publickly profess to detest, there is another, which I wonder Master Baxter hath omitted; which is this, [*That this Doctrine of the Calvinists maketh God the Author of sin*] But perhaps he hath smelt out the Fallacy express'd in the Fifth Article of the first Chapter; where they say, *Incredulitatis istius, ut & omnium aliorum peccatorum, causa seu culpa neutiquam est in Deo, sed in homine.* The cause or fault of unbelief, as of all other sins, is in no wise, in God, but in man. Here are two words made use of, as of the same importance, [*Causa seu*

sen culpa] Cause or fault, by which, while many of their Doctors do affirme that God doth incite and irritate, urge and impell, necessitate and constrain men to sin, nay, worketh sin in them; yet shall they be excused from prevaricating the Doctrine of the Synod; for though to speak properly God be the cause of sin, by such manner of working to the production of it, yet *Culpa* the fault of sin can in no wise be ascribed to him. *Zwinglius* and *Keckerman* have given the Reason of it, because there is no law made to bind Almighty God to the contrary, but man onely: For confirmation hereof they adde: *Sicut Taurus cum nunc has, nunc illas vaccas promiscuas & vaga Venere init, adulterii culpa non tenetur, sed homo, si cum aliorum uxoribus rem habeat, eo quod huic, non illi, prohibens lex lata sit; ita Deus peccato sen culpa non tenetur, cum creaturam ad hos & illos actus movet, sed tantummodo creatura ipsa, quia ei lex prohibens lata est, non Deo.* I shall not so much as English it for shame.

I cannot leave Master *Baxter* till I have followed him to the very last stage of his Preface; which he shuts up thus, [*We should live in peace, if the advise of the Synod (ibid.) were followed, [A Phrasibus denique, iis omnibus abstineant, quae praescriptos nobis genuini Sanctarum Scripturarum sensus limites excedant,*

dunt, & protervis sophistis justam ansam prebere possint, doctrinam Ecclesiarum Reformatarum sugillandi, aut calumniandi.] But the Synod should have done well to have left us an example herein by their own practice. But we find that when the British, Hassien, and Bremish Divines moved to have the harsh and incommodious speeches of some of their Doctors declared against and rejected; they were out-voted and cried down upon this account, *Ne Phrasium istarum rejectione Orthodoxa doctrina ab illis* ~~Session. 130~~ *asserta & defensa pariter damnari videretur.* We may see by this it is a great deal easier to give good advise than to follow it. And this appears further by that Admonition of Master Baxter in the next words, [*And if withall we were humbly Conscious of our own frailty and fallibility, and could maintain that unfeigned charity to our Brethren, which becometh all the Disciples of Christ, and which would cause us to say and do by others (even in our Controversall writings and private Speeches of them) as we would have them say and do by us.* But alas! the Disciples of that Synod, will neither be persuaded to be the first, nor do the last; they will follow none of these Prescriptions; no not so much, as Singular M. Baxter †; witnesse his proceedings

† Physician
healthy self.

410 *An Apology for TILLEN'S*

against *Tillem*; and his *Menace* in taking leave of his Dear Brother, in his last *Period*. Which Course because he hath not taken, I suppose, by that time he hath read this, and that which is like to follow, he will wish he had taken it, or else been silent.

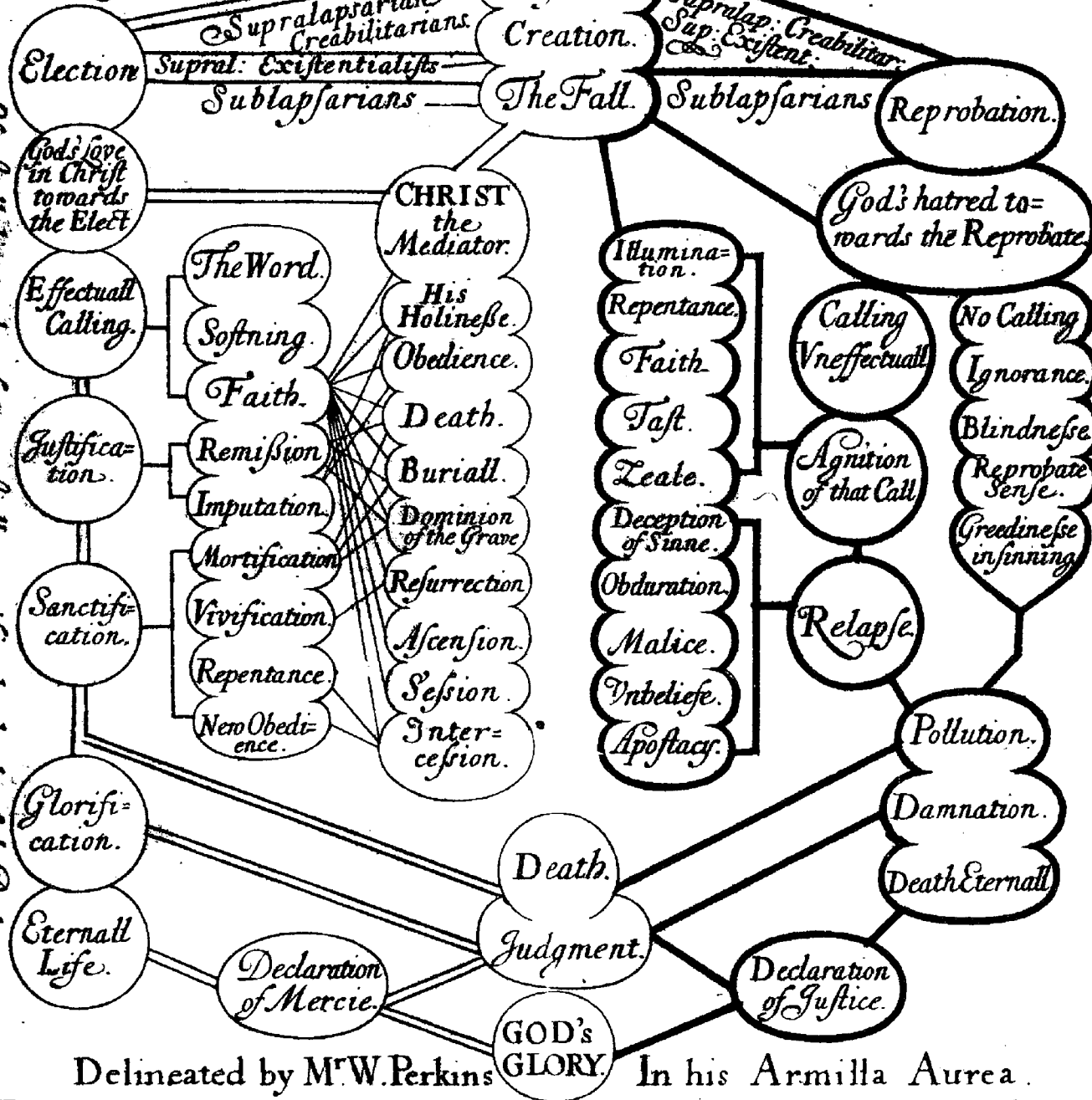


Master

Table of the Decrees of Salvation & Damnation.

Ye shall live; therefore ye shall mortifie the deeds of the Body.

Ye shall die; therefore ye shall live after the Flesh.



Delineated by M^r W. Perkins In his Armilla Aurea.

M. Perkins his Syno- *In Armit.*
p^{is}, or Table, shewing *la Aurca.*
(according to his account) the Se-
ries of Causes, both of Salvation
and Damnation; or the Decrees
of Election and Reprobation with
the Means and Order of their Ex-
ecution.

BECAUSE this Table contains an *Ocular* de-
monstration of the matter of *Fact*, char-
ged upon the *Calvinists* and their Synod by
Tilens; I thought it convenient to insert it,
and to make some Reflexions and Observati-
ons upon it, for the benefit of the *Reader*;
who upon a view of this *Diagram* may take
notice with me,

I. That there are *three* severall *Sects*, con-
tending as well against one another, as against
the Remonstrants. They are usually divided
into two Parties, *Supralapsarians* and *Subla-*
psarians

rians. But because *Supralapsarians* are of two sorts: I shall distinguish them by severall Names. The first sort, who make the creature, not in its *Actual* existence, but in its condition of *Possibility*, the *Object* of the Decree, These I shall call *Supralapsarian Creabilarians*. The second sort, who make the creature in its *Actual* Existence, but yet *Innocent*, the *Object* of that Decree, These I shall call *Supralapsarian-Existentialists*. The third sort, who make mankind *fallen* in *Adams*, and by *Divine imputation* guilty of *Original* sin, the *Object* of the said Decree, These are called *Sublapsarians*.

* *Piscator* endeavours to reconcile all three opinions. *Considerationes illae non sunt oppositae, sed tantum diversae: ac proinde omnino locum habere possunt: sicut & revera habent. — Obiectum praedestinationis esse h. omnem consideratum & ut nondum conditum, & ut conditum, sed adhuc integrum, & ut lapsum peccatoque corruptum. Idem Tract. de Gratia Dei pag. 173. Ec. Cap. 1. Artic. 7.*

And although these severall *Parties* differ hugely in fixing the *Object* of the Decree, yet there is no considerable difference amongst them, touching the *means* and *manner* of carrying it on, from the *Fall* of *Adams* to the *Final* Execution of it. Of which, the *Synods Canonick* Declaration is this, That *Election* is the *unchange-*

able purpose of God, by which, before the foundation of the world, according to the most free pleasure of his will, and of his mere Grace, out of all mankind, fallen, through their own fault †, from their first integrity into sin and destruction, he hath † So they call Adams sin. | chosen in Christ unto salvation a set number of certain men, neither better, nor more worthy then others, but lying in the common misery with others: which Christ also from all eternity he appointed the Mediator, and Head of all the Elect, and foundation of salvation; and so he Decreed to give them to him to be saved, and by his Word and Spirit, effectually to call, and draw them to a Communion with Him: that is to give them a true faith in him, to justifie, sanctifie, and finally glorifie them, being mightily kept in the communion of his Son, to the demonstration of his mercy, and praise of the riches of his glorious grace. They say, Ibid. Art. 15. Moreover, the holy Scripture herein chiefly manifests, and commends unto us this eternall and free grace of our Election, in that it further witnesseth, that not all men are elected, but some Not-elected, or passed over in Gods eternall Election, whom doubtlesse God in his most free, most just, unreprieveable, and unchangeable good-pleasure, hath decreed to leave in the common misery (wherein by

† That is, Adam's fall. *their own † defaults they precipitated themselves) and not to bestow saving faith, and the grace of conversion upon them, but leaving them in their own ways, and under just judgement, at last to condemn and everlastingly punish them, not onely for their unbeliefs, but also for their own^a sins, to the manifestation of his Justice. And this is the Decree of Reprobation, which in no wise makes God the Author † of sin (a thing blasphemous once to conceive) but a Fearfull, unreprieveable, and Just Judge, and Revenger.*

^a Is their own fault e. ven now mentioned a. ny of them? † Artic. 5. They say, Cause or Fault of sin, &c.

Thus farre the Syned.

2. Observe, That according to this Order of Causes, the Apostles Doctrine is inverted; for he saith, *If ye live after the flesh, ye shall die: but if ye through the Spirit, do mortifie the deeds of the body, ye shall live.* But on the contrary, here the Doctrine runs thus; *Ye shall live; therefore ye shall mortifie; Or, Ye shall die, therefore ye shall live after the flesh.* For sin is acknowledged to be the fruit and effect, or as others who speak more nicely and warily, an *infal- lible Consequent* of the Decree,

Norton, ubi
supra, pag.
52.

3. By

3. By this *Table*, Almighty God is supposed to have loved a certain number of persons, with an unchangeable love, and so dearly, as freely to have *elected* them to enjoy a communion with himself in joyes and glories everlasting, and that *before* Christ is given to be a *Mediator* for them; which doth much Eclipse, if not quite evacuate the *merit* and *satisfaction* of Christ. For to be chosen to such salvation, is to be in Gods *highest* favour; and then what room is there for the *intervention* of Christs *Merits* and the price of his blood, to satisfy Divine Justice, appease Gods wrath, to make an atonement and procure a Reconciliation? This will help to establish, at least to countenance the *Socinian* Doctrine, who take advantage of this opinion to argue against the *satisfaction* of our Saviour after this manner; *They who are no longer under wrath, but in Gods Grace and favour, they have no need, nay they cannot by the death of Christ be delivered from wrath and restored to Gods favour. But those whom God loves unto eternall salvation, are no longer under wrath, but in Gods favour. Therefore there is no need, nay they cannot be delivered from wrath and restored to Gods favour, by the Death of Christ.*

4. That Christ is appointed a *Mediator* onely for the benefit of these *Elect*, to die

for them, and procure salvation for *them*; whose salvation was as sure *before*, as the Decree and love of God could make it.

5. That *Faith, Sanctification and Obedience*, are not considered in this Decree, as *qualifications* in the person to be elected: but are provided to be brought in by it, to *dresse* him up for Glory.

6. That *these Elect Persons*, in their appointed time, shall be called so *infrustrably* and *irresistibly*, that it is not in *their* power to make it void or hinder it.

7. That no *sin* can put them out of that road, *Series*, or *File* of means drawn by the Divine Decree, to lead them from Election to Glory: No not their *fonleſt* or *filibieſt* ſins; Hereupon Master Perkins reckons it amongst the *Priviledges* which waite upon their Adoption. *Hinc etiam multis Privilegiis donantur*, ſaith he,

Armillæ Aureæ cap. 37.

They are indowed with many *Priviledges*, 1. *They are heirs of God*. 2. *Cobeynes with Christ, and Kings*. 3. *All their afflictions, their failings also and falls, tantum sunt castigationes paternæ ad bonum illorum; they are nothing but fatherly chastisements, designed for their Good*. And such is the Judgement of the Divines of *Drent*, inserted amongst the *Acts* of the Synod; *Whereas*, say they,

Par. 3. pag. 275. f.

the

the Remonstrants do maintain that the faithfull may fall from Grace; there are a thousand Testimonies of Scripture against it. (And presently after) We will adde but one Testimony more: It is said Rom. 8. 28. That all shall work together for good to them that love God. If all the evils, wherewith they are chastized; then their very sins also; Quæ peccata, quemadmodum in impiis, interdum habent rationem pœnæ: Sic etiam ipsissima peccata, etiam in fidelibus habent rationem paternæ castigationis, Which sins, as in the wicked, they have sometimes the nature of punishment: so the very self same sins also, in the faithfull have the nature of Fatherly correction. And may not God be the Author of them then, seeing all evill of punishment is from him? *Amos 3. 6.*

8. From hence it undeniably follows, that the sins of these Elect, must be of another rank, and of a far different nature, from the very same sins (for kind and quality) of the Reprobate. For example, the Adultery, Sedition, Murder, Oppression of the Reprobates do shut them out of Gods favour and kingdome: *1 Cor. 6. 9. Gal. 5. 19.*

But the same sins (for nature and kinde) in these Elect; their Adultery, Sedition, Oppression, Murder, cannot shut them out, either of Gods Grace here, or his Glory hereafter.

On the other side, Observe 1. That according

according to this *Synopsis*, containing Master Perkins's and the Judgement of all the *Credulitarians*, That the farre greatest part of mankind are Reprobates before they are Creatures; and according to the most modest opinion amongst them, they are Reprobates (as to the demerit of *Pretension*) onely upon the account of *Adams* sin, which was no more in their power to prevent or avoid, than to hinder Gods *imputation* of it, or to forbid their Parents *Banes* of Matrimony; and for *Actual* sins, they do commence upon the stock of this sin *Originall*.

2. That *Christ* was not given, according to Gods *intention*, for their benefit; They have no interest in him; there is no line of communication drawn betwixt him and them.

For 3. at least, upon the Fall of *Adam*, Gods *implacable* and *immutable* hatred was extended towards them. And hence

4. His calling of them is but *uneffectuall*; so that

5. Though they own and answer that Call, so farre as to be *inlightned* by it, *repent* at it, *believe* upon it, *relish* the heavenly Gift, and grow *zealous* of Gods Glory, yet this doth not remove them one step out of that road or line drawn, by the *Decree* of Reprobation, to lead them to *eternall* death, according to
the

the Series and proceffe whereof (which is *in-*
mountably set, and *insuperably* carried on) the
Deceitfulness of sin must and shall *inevitably*
and *necessarily* prevaile to bring them into a
Relapse, which shall beighten their *pollution*
and guilt, by an accession of *obduration* and
malice, *unbelief* and *Apostase*, and so coope-
rate to the *aggravation* of their condemna-
tion and torments. And this is the very Do-
ctrine of the Synod of Dort, as it is
delivered, in the Judgement of *All. S. Dor.*
the Divines of *Embden*; For spea- *par. 2. p. 62.*
king of the *means* by which the *th. 24, 25.*
Decree is executed in the Reprobates, They
say, *Prima & summa eorum exitii Causa*, The
*first and chiefe*st cause of their destruction, is the
corruption of our first Parents, *Spontanea A-*
dami voluntate, of Adam's own accord, first
brought upon himself, and afterwards by the
just judgement of God propagated unto his whole
Posterity: in which if God had left all, he had
done injury to none, because he is debtor unto
none.

The second (Cause) is, because, either
God vouchsafes not to call these Reprobates at all
by his Gospel; or if he calls some of them out-
wardly by the Gospel, yet it is not accompanied
with any internall Spirituall efficacy: or if in
some of them he begets a certain assent, and
some kinde of faith; yet he leaves them all at
last,

last, in their blindness and voluntary corruption, and doth not vouchsafe them his saving grace. And Szegedin, To the *In loc. com. de Repr. sub.* Question, Whether the Reprobate can do good works? he makes *v. p. 122. f.* this answer, They may do good works sometimes, but not persevere in them: as the Predestinate in like manner do fall into most grievous sins. Therefore, saith he, we may conclude, that Good works are sometimes *inseparabili* unto Predestination, and sometimes unto Reprobation. By good works Predestination doth illustrate God's glory; and in respect of Reprobation they are many times reasons, why sin is aggravated. For they that fall from God, when he hath adorned them with good works, as they do more grievously sin, so are they more severely punished.

Lastly Observe, that, according to this Series, or Table of Causes, The onely Glory that God designs and aims at, primarily and by itself, as to be drawn out of the Rationall Creature for himself, consists in the Salvation of some for the Declaration of his Justice and Mercy, and the Damnation of others, for the Declaration of his Power and Justice. Whereas the Scripture informs us otherwise, viz. That the Glory, which he intended to have, and therefore requires and expects from us, doth

doth consist in the oblation or performance of a free and dutifull obedience, or results from it. To this purpose we have our Saviours own warrant, Joh. 15. 8. *Herein is my Father glorified, that ye bear much fruit; and his example, Joh. 17. 4. I have glorified thee on the earth: I have finished the worke that thou gavest me to doe; and his Command, Matth. 5. 16. Let your light so shine before men, that they may see your good works, and glorifie your Father which is in heaven; and Gods own approbation, Psal. 50. 23. Who so offereth praise, glorifieth me, and to him that ordereth his conversation aright, &c.* So that Gods Glory is intended all the way; *Whether ye eat or drink, or whatsoever ye do, do all to the Glory of God.* This is that duty, we are all primarily designed for, and called unto, by the dispensations of his Grace, (1 Pet. 2. 9. Ephes. 1. 6.) And if men will not comply, by a voluntary obedience, with this Gracious designe, that the Goodnesse of God may triumph in our exaltation: then, for their contempt, or neglect of his honour and service, as he hath threatened, so, he reiects them, and glorifies his Justice in the infliction of their deserved punishment, *Martinus* therefore acknowled-

AR. S Dor.
par. 2. pag.
104. lb. 5.

geth,

geth, that the condemnation of the wicked is an event of Gods Calling, which is not intended of God, by it selfe: but by accident it is an attendant upon mans transgression. *Hic autem eventus per se non intenditur à Deo: sed per accidens hominis Culpa sequitur.*

As for that Glory of God, which the Blessed Saints and Angels do eternally celebrate in heaven, that is not designed by Almighty God, for a part of Mans duty (the Scene whereof lyes here on earth) but for his Reward upon the performance of that duty: which duty the wicked having neglected, they are by way of punishment, *Lev. 7. 24.* for ever debarred, from having a
Job. 17. 24. ny communion in that blessed solemnity, which is the Masters joy, into which none are admitted but such as have been faithfull servants.

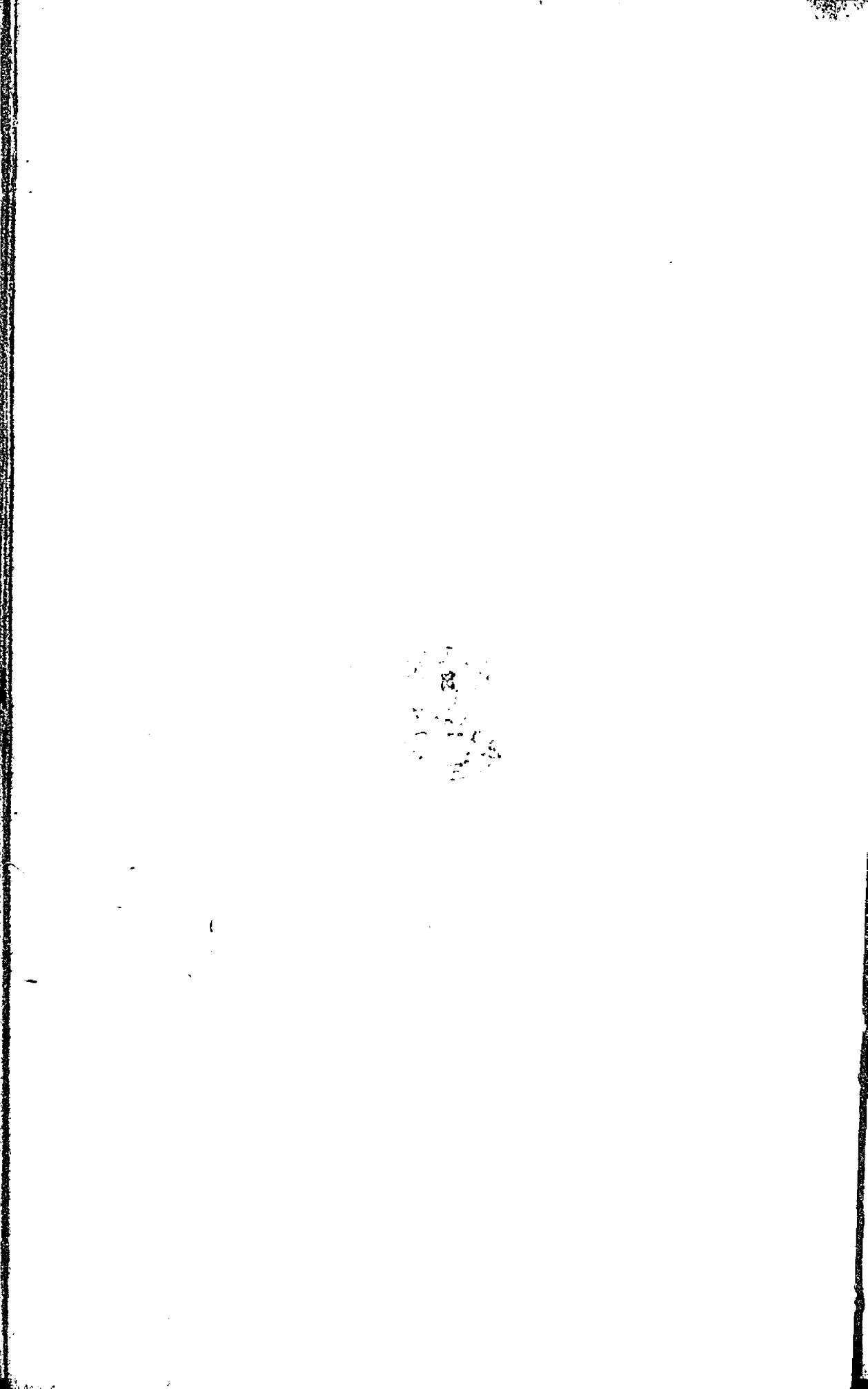
This (by the way) will afford a sufficient answer to that *Maxime* in Logick, [What is first in the intention, is last in the execution], (Whence some Admired Doctors would inferre, that punishment was intended before sinne, and Glory before obedience.)

But the *Maxime* will not hold in the Distribution of Rewards and Punishments, which doe

doe alwaies (where *Justice* holds the *Sword* and *ballance*) presuppose *duty* and *fault*, respectively , as the *Ushers* to go before them. This is easily seen, and many times complained of in *Civil* administrations†, wherein , as the *Magistrate* that intends reward *before* obedience , is accounted *imprudent* : so he that designs a personall punishment *before* there be a *fault* , shall not escape the *Reproach* of being a *Tyrant*.

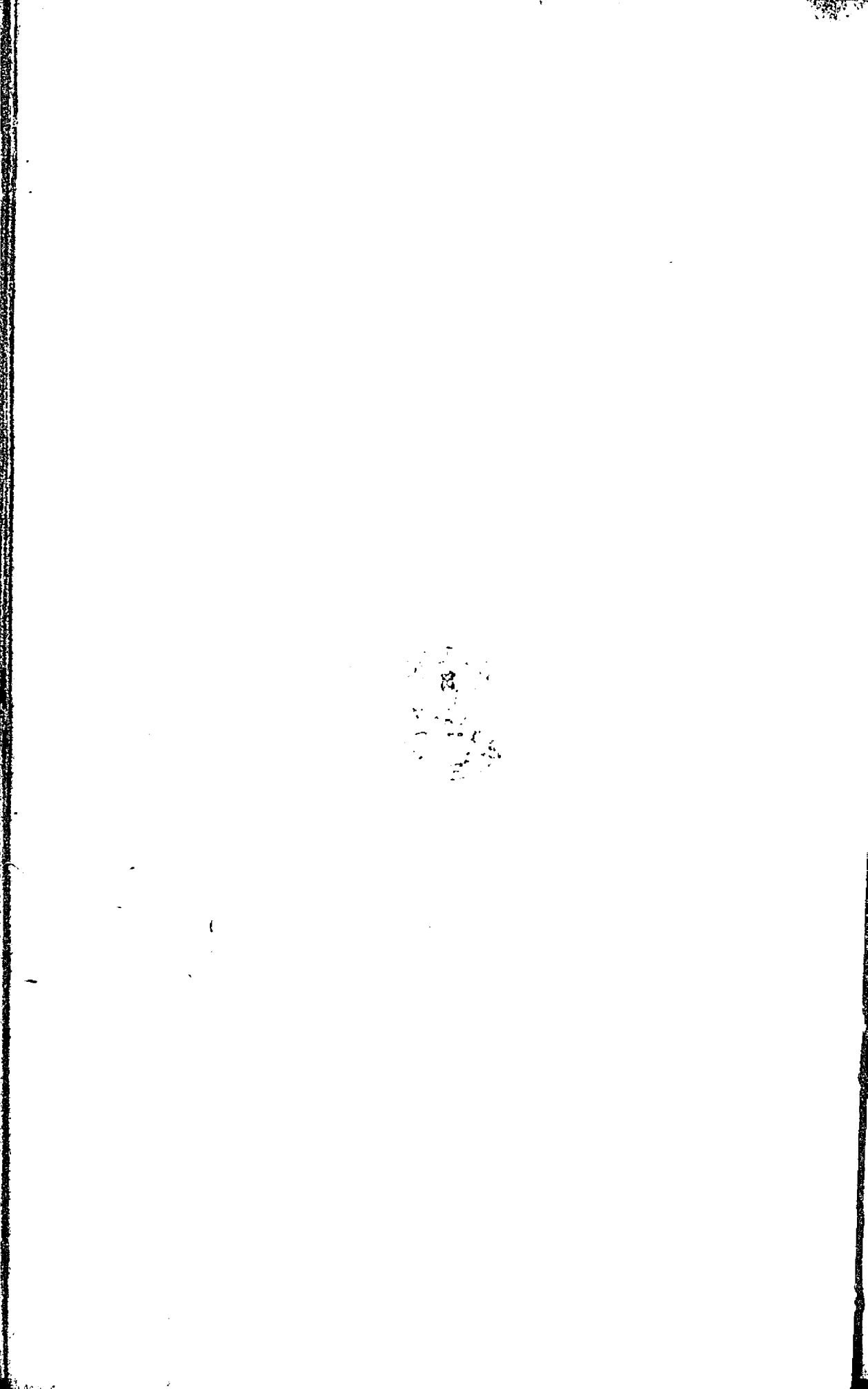
† *Call to the Unconverted* p. 84. A *Rulers* will as *Lawgiver* is first and principally that his laws be obeyed ,

&c. See the rest.



AN
EXAMINATION
OF
Master *BAXTERS*
XIX, and XX. Sections.

Wherein the state of
DAVID
AND
PETER
is Debated.



The State of
DAVID and **PETER**
Debated.

Answer to Section XIX.

THough I have not troubled my self much to examine how violent and rigid an Adversary you are to Master *Pierce*, in the point of Perseverance; yet in that superficial view, which I have taken of those and some other of your Papers, I observe that after your pretended kindnesse, and an offer to shake hands, you no sooner unclasp, and begin to take leave, but (such is your temper,) you must have a parting blow, that exasperates your *Dissenting* Brethren and sends them away as little satisfied in your moderation as when they first met you. This is no great temptation to invite a peaceable spirit, to interpose in any of
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 your

your Disputes. Yet finding that M. Pierce grows weary (upon such like considerations) of drawing this Saw of contention (and I cannot blame him, having had so much harsh and jarring noise about his ears, as is more than enough to set any ingenuous persons teeth on edge) and resolving hereupon to give himself a little truce and respite, till he meets with further provocation; And finding you also (I hope unfaignedly) professing, that you are truly and heartily willing of further information †, I shall in all

† And you do not hold it fundamental that the Justified cannot fall from their justification. Of Persec. pag. 17.

Christian meeknesse, at least in order to mine own satisfaction, if it may not prove so to yours, represent my present thoughts by way of Reflexion upon those arguments that you have laid before us in the nineteen and twenty Sections of your Preface. But before I consider your arguments I shall premise.

1. That according to the course of Gods ordinary dispensations, Christians are not made *Per saltum*: (I speak of the Adult, and persons arrived to capacity) I conceive, a man, notwithstanding those *habites* of grace pretended to be infused at that instant, cannot be a sound *Habitual* Christian at his first Conversion. My reason is, because Christi-
anity

anity is a profession and a matter of choice upon a mature and sober deliberation, as our Saviour Christ hath taught us in that twofold Parable. S. Luk. 14. 28. &c. For which of you intending to build a tower, sitteth not down first, and counteth the cost, whether he hath sufficient to finish it? lest haply after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build, and was not able to finish. Or what King going to make warre against another King, sitteth not down first, and consulteth whether he be able, with ten thousand, to meet him that cometh against him with twenty thousand? Or else while the other is yet a great way off, he sendeth an embassage, and desireth conditions of peace. Thus is the Discipleship of Christ to be entertained upon a deliberate, due and full account taken of all the cost, toil, and difficulties, which we must be at, and encounter with in the profession of it. But, if in the constitution and framing of every good Christian, *Non sola intellectus illuminatio, & cordis sanctificatio; sed ipsa quoque voluntatis immutatio, hoc est; qualitatum, seu facultatum, & virtutum supernaturalium in voluntatem infusio, ejusdemque ad conversionem, & fidem efficacis flexio & inclinatio, sit irresistibiliter;* as the *Hassian Divines* have declared

at the Synod: and after this first conversion, if God doth by a *Physicall operation*, in the will of man, work also *alium quemcunque actum vera pietatis, scilicet, ipsum voluntatis motum efficienter attingendo, hoc est voluntatem ipsam applicando & determinando ad volendum & eligendum*; as *Estius* and those

In 2. Sent. d.
28. Sect. 2.

of that way do constantly maintain; A man that is sure of such a

Magazine provided for him, and such invincible forces levied to his hands, hath no reason in the world to sit down to consult about the charge of his ensuing warfare; and if he advanceth, upon any account besides this, he doth but reckon, (as they say) according to these mens opinion, without his Host. Besides, as the seed of the word is a necessary ingredient to the ordinary conception of this *new man*; so is the travell of the *Ministry* no lesse requisite to the parturition of him: and for want of this Regular way of new

1 Cor. 15. 8

birth, *Saint Paul* calls himself an *abortive*. And to shew the neces-

Heb. 12. 15,

2 Cor. 6. 1.

sity of our own cooperation to this work in us, *ne desinamus gratie Dei*,

that we receive not the grace of God in vaine, nor be wanting to it, we are enjoyned to put off the old man, which is corrupt according to the deceitfull lusts, and (not onely) to be renewed in the spirit of our

minde,

mindes, (in a passive signification (but to put
 (on actively) that new man, which
 after God is created, in righteous-
 nesse and true holinesse. And as
 we are injoynd, so are we inabled to it too ;
 For, where the Spirit of the Lord is there is
 liberty (and this is the dispensation of the
 Gospel, and the priviledge of those
 that live under it) whence it fol-
 lows, that we all, with open face
 beholding as in a glasse the glory of the Lord,
 are changed into the same image, from glory to
 glory, even as by the Spirit of the Lord. Here-
 upon saith Basil Mag. *Habeo in creatione id
 quod secundum imaginem est. Fio
 autem proposito & voluntate etiam
 secundum similitudinem. Ubi tua
 est gratia? Cur tu coronatus es? Si enim opi-
 fex totum N. B. contribuit, quomodo regnum
 caelorum tibi apertum est?* To this purpose
 it is very considerable, what the Assertors
 and Defenders of that *Physicall operation*,
 are fain to yield. In the division of *Grace in
 operantem & cooperantem*, there ariseth a dif-
 ficulty; for if *Gratia operans* be distinguisht
 à *cooperante*, then that *Gratia operans* must
 be said to be that, *que operatur in nobis* [*sine
 nobis*] & *in voluntate nostra nihil agente*; For
 if our will doth act any thing here, there is
 no reason why this grace should be called
operans

Eph. 4. 22,
23, 24.

2 Cor. 3. 6.
with 17, 18.

Homil. 10.
Hexam.

operans and not cooperans. Saint *Austin* is brought in, in favour of this interpretation, where he saith, *Ut velimus Deus sine nobis operatur, cum autem volumus, & sic volumus ut faciamus, nobiscum cooperatur.* To this purpose he produceth that place of the Apostle, 1 Cor. 15. *Yet not I, but the Grace of God with me.* For when he had said, neither the Grace of God alone, nor *Paul* alone, he added: but the Grace of God wrought with him; that he was called from heaven, and that he was converted by so great and efficacious a call, this was the Grace of God alone. To the like purpose *Thomas* is produced. Upon these authorities and the misunderstanding of this doctrine some have been drawn into an opinion, that *in effectu gratie operantis* our will doth *nihil agere, nec seipsam omnino movere*, but is passive and moved onely. But saith *Estius*, this sense is false and erroneous, and that he proves by three reasons. 1. Because the inward Act which that working Grace produceth in us; as for example, to love God, to hate sin, it is an Act of the will; not onely as of the subject, but also and chiefly, as of the effective Principle: therefore the will in respect of that act, is moving, and not onely moved. 2. Because that act, by which the will begins to will good, is a free act; therefore

fore in respect of that act, the will is a moving principle, not of any sort, but a free one. 3. Because Acts of this kind are under precept. For man is commanded to believe, to convert himself to God, to fly from sin; therefore they proceed from the will freely moving it self hereunto. Wherefore rejecting that false interpretation of those Doctors, he concludes, their meaning was only this; That God works the first act or good motion of the will in us, by his grace, without any other motion of the will, previous in us, whereby we endeavour, or aspire to that first motion, or whereby the will commands it: because many times a good affection of the will is inspired into a man, when he is very repugnant to it, as it happened in *Paul*, Act. 9. By this we see, that even in the opinion of those men, that maintain, that way of *efficacious Grace*, by *Physicall operation* (as they call it) our reception of Christianity, or which is all one, our Conversion to the Faith, (even in the first act of it) must be a matter of free choise at least. And as it is a matter of choise, to embrace it at the first, so it is a matter of study and industrie to maintain it afterwards in contesting to mortifie and subdue all those corruptions, infirmities and temptations, which make opposition to the power of that

profession, which is the power of Godliness. He that striveth for the masterie is temperate in all things: Watch and pray that ye fall not into temptation: Fight the good fight of faith: and be faithfull unto the death, and I will give thee a crown of life: and a multitude of such expressions. 2. Whether, after long and faithfull service, God may not vouchsafe, of his especiall grace and favour, to reward the devotions and pains of some pious persons, with a secure establishment in a comfortable estate of *indefectibility*, this you know, the Remonstrants had no mind to dispute.

An verò non aliquando pro absoluto iure suo extraordinaria quadam ratione Deus fideles quosdam, diu multumque in stadio pietatis exercitados, & in variis adversitatibus atque afflictionibus velut in igne probatos, dona perseverantia indefectibiles remuneretur ad hec, ut veluti luminaria quadam pietatis, patientie & fortitudinis in domo Dei luceant, Deoque pro instrumentis serviant ad alios exemplo suo ad eandem fidei constantiam animandos, in medio relinquantur. Me thinks, 'tis very agreeable to the riches of the Divine Goodnesse and Grace, by way of reward or benefit for their long and hard duty, to draw his old souldiers into the securest quarters (allotted to any persons in the Church Militant) after

Scripta Remonstr. Dogmat. Artic. 5. pag. 190.

after they have stood long upon the Guard, and strictly kept their watch, and constantly maintained the fight with admirable courage, prudence and successe against all assaults of the enemy. That excellent man of so profound a judgement and learning was of this mind. *There is a Degree or measure of Mortification (best known unto God) which may be obtained before the hour of death, by some later, by others sooner, unto which who-soever doth attain, he is not onely actually intimated in this promise of life, but confirmed in Grace, and indued with the Gift of Perseverance.* I am much pleased to find a Text of Scripture, that to my apprehension, sounds, so like a promise to this purpose.

D. Th. Jack.
Ap. to 10. B.
of the Creed
pag. 3148.

Him that overcometh, will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the Name of my God, and the Name of the City of my God, which is the New Jerusalem, which cometh down out of heaven from my God: and I will write upon him my New name. And such might be those *Elect* * persons, whom God is said to have chosen.

Rev. 3. 12.
see vers. 5.

* And what if, in these, I should grant

Master Baxter his twofold cause of stability, 1. the nature or degree of their grace within; 2. the Election and preservation of God without? Of Persever. pag. 37.

Mark. 13. 20 for whose sake, he did vouchsafe to shorten those daies of tribulation, and did exempt them from the danger of Sedition, Mat. 24. 24.

3. I do not conceive that the single Act alone of every grosse sinne, doth utterly destroy the New birth, or excus Charity and the Spirit of Grace, or cancell his interest in Gods paternall favour, and title to salvation, who is such a Delinquent.

1 Cor. 6. 9.

Eph 5. 5.

When the Apostle saith, *The unrighteous shall not inherit the Kingdome of God*; I suppose he doth not mean, every man that doth something that is unjust: but he, whose frequent practice, and contracted Disposition, hath procured that denomination. So when the Apostle, Gal. 5. 21. having reckoned up the works of the flesh, concludes with this intermination, that

they which do such things shall not inherit the Kingdome of God, To do such things may import the custome (according to Scripture notion) and the frequentation of them. In that conflict betwixt the flesh, and the Spirit, in the Regenerate, though the flesh prevaile in some single combate, we must not presently blow the trumpet and proclaim it king. One may worst his enemy in a sleight skirmish, yet not presently get possession of the crown and Throne.

Throne. Know ye not, that to whom ye yield your selves servants to obey, his servants ye are to whom ye obey; whether it be of sinne unto death, Rom. 6. 16. And he that is overcome of his lust, and brought into bondage, he is a servant of corruption, 1 Pet. 2. 18, 19. I conclude then, That a single Act, though uncertained with some complacencie, if retracted, before the pleasure hath made too deep an impression, by a long aboad, doth not put a man out of the state of Salvation, nor rescind his gracious priviledges and relations, nor cassate his interest in that grace, wherein God hath made him *accepted in the Beloved*; but onely then, when sin doth reign and dwell in peace, or when after a hot alarme of its approach, and speciall *Ezek. 33. 9.* warning given to arme and stand upon his guard, if a man then turns coward, lets it in without resistance, and permits it to levy forces and stand in competition with the spirit; and much more if he shall invite it in, and assist it against his interest. Whether the sin of *Peter* or *David* were of this nature, we shall examine in the sequel.

In the mean while, let us consider, what is granted concerning the danger or sad estate that the regenerate men fall into by their perpetration of fowl sins.

Spiritus contristans, indignationem

*De Persev.
Sanctorum.*

Dei paternam incurrunct, reatum damnabilem contrahunt: sicut demeritoriè saltem licet non effectivè jus ad regnum cælorum penitus admittunt fideles regenti & justificati, saith Doctor Prideaux. Some resemble their estate to the condition of a man *excommunicated* or *outlaw'd*, who loseth his actuall claim to what-

D. Field Ap.
to 2. B. of
the Ch. pag.
313. &
834.

soever is due to him upon never so good assurance, so that albeit the right and title to it is yet invested in them, yet all prosecution of that right is suspended during the time he continues in that estate. Others represent their estate by the condition of the *Leper* amongst the Jews, who for the time was debarred the use of his own habitation; yet he lost not his right to it; for after he was healed, he might reenter and keep possession. (But by the way, if he died before his actuall cleansing, he could not do so.) I suppose rather that their estate might be represented by the Law made against the presumptuous sinner, Num. 15. 30. *The Soul that doth ought presumptuously (or with a high hand): whether he be born in the land, or a stranger, the same reproacheth the Lord: and (there was no sacrifice to make his atonement) that soul shall be cut off from among his people.* His punishment was not *sequestration*, or exclusion from his People,

people, but *excision*. I do not here take upon me to determine, what the finall and eternall estate of such a person was, (that must be according to the quality and degrees of his repentance before his execution) but I observe that by the sentence of God, declared in that law, *presumptuous sins do ipsa facto* make an alteration of *estate* (as great an alteration as is from life to death) in the person that commits them: Now to give us to understand that *Dauids* sin was of such a nature, there is the very character of a *Presumptuous sin* set upon it, which is, that the Lord is *reproached* by it. *ib.* and so 'tis said of *Dauids* sin, 2 Sam. 12. 14. *By this deed thou hast given great occasion to the enemies of the Lord to blaspheme.*

Before I proceed further, I could wish you would seriously consider the importance of that caution given by the Apostle, Heb. 12. 15, 16. *Looking diligently lest any man fail (or fall from) the grace of God, lest any root of bitterness springing up trouble you and thereby many be defiled, lest there be any fornicator or profane person, as Esau, who for one morsell of meat sold his birth-right, for ye know how that afterward, when he would have inherited the blessing, he was rejected.* If you think such caveats and threatnings, being applyed as preservations against defection, do alwaies

become a means of perseverance to the regenerate; and at most imply but a possibility of their Apostasie, in regard of themselves, not the certain futurity of it, unlesse it be, in the *Non-elect*, God having put in a bar against it for the rest; I desire you to consider, that a *Type* being given, and an instance made, in a person who certainly had once a just right to inherit, whether this must not needs imply a reall danger of the event, *viz.* of falling to those, who for the present have a true right and title to the Evangelicall blessing and celestially inheritance. I say, a reall danger of falling, and in some case (which is here set down to aggravate the danger, and consequently to excite their care to avoid it, to the highest pitch) irrecoverably.

But to return to *David*; I think it very easie to conclude him in an unjustified estate, out of your own principles. In

Page. 40. your *Account of Perseverance*, you lay these for grounds, (*n. 5.*)

The Dominion of any one sin is inconsistent with saving grace and justification. n. 7. You say, *He that hath not more hatred then love to any sin, and that had not rather be rid of it, even in the use of Gods means, then keep it, in regard of the Habituated state of his will, is under the dominion of sin, and in the state of damnation. n. 8.* He that is thus resolved, and affected

fetted against a grosse sin, or any known sinne, that is under the power of his will, is not like to live in, or give up himself to it: Nay he cannot commit it without renewed resolutions against it, and a restlesse importunity of soul to so be delivered, which will prevail. If this be true, (as I am ready to subscribe to it) David was in a much more sad condition, then you are apt to believe him in. For that he was guilty of a grosse known sin, you cannot, you will not deny; but where were his renewed resolutions against it? where was the use of Gods means, or the restlesse importunity of his soul to be delivered from it? Did he not give up himself to it, and industriously make provision for it, and live in it? Nay did he not upon design and contrivance, against all the ingagements of noblenesse, ingenuity, (and humanitie) proceed from one wickednesse to nother? It cannot with any colour be denied. There is but one *Salvo* in all your three propositions to help you; you will say, perhaps, that in regard of the *habituated state of his will*, he had rather have been rid of it, then have kept it. That does not appear, but very much against it. If it had been so, why did he not consult his Prophet, or fast and mourne, as he did afterward for the sicknesse of his child? His *habituated estate*, it seems, was a very secure state, that the accustomed

ministry of the Church would not serve the turn, but God was fain to discharge an especial piece of his Ordinance to awaken him out of it. You adde in your 10. Proposition; *That sin doth as naturally breed troubles and feares, as the setting of the Sun causeth darknesse, or as a grosse substance in the Sunshine causeth a shadow. And this from the nature of the thing, and by the will of God.* If it be so, what can we conclude, from the want of such feares and troubles in him, but that 'tis probable, God left him for the time under some degrees of obduration?

And indeed, not so much the palpitation and trembling of the heart, through feares and troubles, as the hardning, of it, is the inseparable companion of *presumptuous sinning*. The Devill carries himself with a kind of bashfulnesse till he finds encouragement. And that man must be lustily steeld with impudence, that will be presumptuous where he hath little interest. It is argument enough that the sinne hath gotten a great force in a man when it is presumptuous. Upon this account it is, that our *Criminall* prayes so earnestly at another time, *Psal. 19. 14. Keep back thy servant from presumptuous sins, lest they get the dominion over me.* Upon *Psal. 19.* which words *Ameſius* saith, *Talia flagitia non constant cum timore Dei.*

Dei. Such crimes cannot consist with the fear of God. Indeed he infers from thence, that the servants of God are not intral'd to such contumacies. And it is true *in sensu communi*, as they are, and whilst they are Gods servants. But if they betake themselves to the service of another Master, his lusts then they will do. Shall a man need to serve an Apprentiship to the trade of sin, before he can merit the title of being a servant to it? *His servants ye are to whom ye obey*, saith the Apostle. Suppose David had onely been surprized at first, with the beauty of the woman (though indeed, those sins, whose horrid enormity is so great, that the very light of nature commands us alwaies to be in arms, and stand upon our guard against them, can never be excused or extenuated upon the account of a surprizall.) But put case I say, he had been surprized at first, yet upon whose command was it, 1. That (after sufficient time of recollection and advisement, when he should have been at prayers) he sent Messengers, and sure some preface of courtship was used to flatter and seduce her, and so took her and lay with her. 2 Sam. 12.

2. That he afterwards sent for her husband, from his duty in the Leaguer.

3. That he advised him so earnestly to go home and wash his feet — and sent a messe
of

of meat after him. 4. That he blamed him under a pretence of pity, that he went not down to his house. 5. That he bad him tarry till the morrow, and then invited him to an entertainment, where he made him drunken. 6. That he laid so cunning a plot to murder him (whom he had so lately debauched, that he was scarce awakened, or at least scarce recovered out of his distemper) and then wrote a letter, with so much formality, to *Joab*, to acquaint him, how he should manage and carry on this projected stratagem, and lastly, that he sent it by *Uriah's* own loyall hand, making him carry the Warrant for his own unworthy and treacherous execution; At whose command, I say, did *David* do all this? Was it not at the command of Lust? and then, did he not obey her, as her servant? What clearer evidence can there be in the world then this, to prove, that sinne hath got the Dominion over a man?

I'll offer you but one argument more, from the doctrine of Saint *John*. 1 *Joh.* 3. 9, 10, 12, 14, 15, 17. verses. Take it in this form, No man that is not of God, that hath not eternall life, nor the love of God abiding in him, but is of the Devil, and abideth in death, no such man is in the state of justification. But *David*, guilty of the matter of *Uriah*, is such a man, *viz.* not of God, not having eternall.

ternall life, nor the love of God abiding in him, but is of the Devil, and abideth in death: Therefore, &c.

The *Major* is undeniable, being the expresse words of *S. John*.

The *Minor* is thus proved out of the same Apostle. He that committeth sin, and doth not righteousnesse, that loveth not his brother, that shutteth up his bowels of compassion from him, that not onely hates, but actually murders him, (like *Cain* for the satisfaction of his lust) he is not of God, hath not eternall life, nor the love of God abiding in him, but is of the Devill, and abideth in death: But *David* in the matter of *Uriah* committeth sin, doth not righteousnesse, loveth not his brother, shutteth up his bowels of compassion from him, and actually murders him. Ergo. The *Major* is again the expresse words of *S. John*: and the *Minor* is proved evidently by 2 *Sam. 11.* the History which containeth the matter of Fact.

I am the more confirmed in the certain truth of this doctrine, by reflecting upon the scope and method of the Apostles discourse upon it. Having represented the great privilege of Adoption, he proceeds to declare that this privilege is to be preserved by a purity of soul and life, suitable to that state; and

1 Job. 3. v.
4. to 17.

and because, (as he urgeth) in-justice and uncharitablenesse are altogether inconsistent. With it, therefore he earnestly dissuades from them, as a most certain means, conducing to the forfeiture of the benefit thereof.

Ibid. v. 2. Beloved, now are we the finnes of God (saith he) by inchoation, adopted into that state, of speciall grace, and favour, to give probation of our filiall ingenuity and obedience, in purifying our selves, that we may be advanced to a due and fitting capacity, for the glorious presence and communion of the Holy God. Thus we are now the sons of God: but it doth not yet appear, what we shall be; for that glory is not yet revealed in us; neither have we yet performed

Aug. doth distinguish betwixt sons by Regeneration, and sons by Predestination: as in your Ac. of Persev. pag. 16.

1 Pet. 1. 14.
15.

ed the condition, which is required to qualifie and dispose us for it; for we must withdraw our selves from all pollutions, and be devoted by a speciall separation to his service; As obedient children, not fashioning our selves according to the former lusts in our ignorance: but as he which hath called us is holy, so must we be holy in all manner of conversation; Wherefore come out from among them (Heathenish pollutions) and be ye separate, saith the Lord,

and

and touch not the unclean thing, and I will receive you. And will be a father unto you, and ye shall be my sonnes and daughters, saith the Lord Almighty. This Priviledge of Adoption, is not absolutely our own free-hold, our tenure in it is conditionall, (no lesse than that of being his house, and his Disciples, which imports the same benefit under di-verified expressions) and this condition is the sincere and constant performance of our faithfull duty and service, which consists in a course of holinesse and righteousness before him all the dayes of our life; according to the covenant made with Abraham. All the Divines that I have met with (at least to my best remembrance) do set Justification before Adoption (in order of nature, if not of time) and yet, you your self confesse, that that justification, of which the person hath true possession, though it be ours actually after faith, yet 'tis but conditionally, viz. upon condition of perseverance in faith and sincere obedience. If that Justification, which we are intitled to after faith, be held upon such terms, then much more, that Adoption

2 Cor. 6. 17, 18.

Heb. 3. 6, 14. Joh. 8. 21.

Rom. 2. 7.

Luk. 1. 75.

Apbor. of Justif. distin. 21.

Those onely are his practicall conquering Disciples, who actually persevere. Disp. of Sacram. pag. 94.

which

which follows it. Here then you and *Tilenus* are agreed, but I doubt it will not hold long. For if the question be asked, whether every Regenerate man will infallibly perform this condition, you answer in the affirmative; and indeed according to your doctrine he cannot do otherwise, unless you take up your distinction for fashion sake, and say that *quoad se*, he may fail in that performance, but *respectu Dei*, 'tis impossible; because, to speak openly and plainly, 'tis not he that doth it (and how comes it then to be his duty, and rewardable?) but God by an insuperable power, according to his absolute purpose to cause this condition in him.

Preface, Section 9.

Let us come at last to your reasons.

1. I do not finde (you say) any mention of them (David and Peter) or any others, that were twice Regenerated, or sanctified in Scripture *.

* Then they can never be any other truly Prodigal son; but only Adam.

*Isa. 1. 21.
2 Pet. 2. 18.
19.*

Ezek. 16. 38, with 60. Jer. 18. 11, with 13. Jer. 2. 12, 13.

lured

lated their wayes, who never had been sanctified:) or else that they did all perish in such their pollutions and backslidings; and this will seem no lesse strange then the other, to any considering person (who attends to it without prejudice). That after so many earnest invitations and wooings to return, and such a gracious reception given by Almighty God to such returners; that notwithstanding al this, every Revolting and backsliding person should be damned, is to me utterly incredible.

Jer. 3. 12.

Isa. 1. 18.

Hose. 2. 7,
with 14.

Jer. 3. 1' 12,
14.

Hos. 14. 4

2. The Metaphor of Regeneration, may deceive us; For it signifies the production of new *Qualities* and new *Relations*, as you say, I may adde, new *Capacities* too. For consider the whole world as lying in wickedness, dead in trespasses and finnes, under the curse of the Law, and the sentence of Gods wrath; Christ coming to take away this curse, and make expiation for that sin, and to appease that wrath, may very well be said to have begotten us again to a new hope, in respect of that *capacitie*, which we were put into by the benefit of his death and resurrection †, even before our embracing of the Gospel. The Resurrection is called a Regenerati-

Treatise of
Conversion,
pag. 8.

† 2 Tim. 1.

9, 10.

1 Pet. 1. 3.

on too, as *Beza* and *Deodati* interpret that Text, Mat. 19. 28. *Regeneratio sumitur pro illa die, qua electi incipient novam vitam vivere. i. e. Cum animo & corpore fruuntur illâ hereditate cœlesti*, saith *Beza*, and *Deodati* to the same purpose; so that you see the Scripture mentions a twofold regeneration. But this last will not serve our turn, and therefore I shall reflect upon what you grant, as the Doctrine of the *Synod*, in your 33. Sect. They deny not, you say, but men may fall from a present capacity of salvation, and under the necessity of a renewed Repentance, to put them again into a present capacity. But, say I, after a lapse into grosse and foul sins (which are said to corrupt and defile and pollute the soul, especially upon any aboard in them) there is and must be a production of new qualities, as well as a new capacitie, (if that new capacitie doth not rather consist in such qualities,) therefore, in that case, (this being a Regeneration) the man so lapsed is twice Regenerated.

3. How can there be an actual iteration of the travell of the Ministry, about the very same persons, without a possible iteration of the new birth? Yet we see, the

Gal. 3. 2.
c. 5. 4.
c. 4. 6.

Apostle to the *Galatians*, who had received the Spirit, and were in a state of Grace, God having sent
the

the Spirit of his Son into their hearts, crying *Abba*, Father, (all which are sufficient evidences of their Regeneration) yet to these he saith, *My little children of whom I travell in birth again, untill Christ be formed in you.* That is, saith *Deodati*, My little children, for whom I indure great pains and anguishes, as a woman that is in travell, untill such time as Christs pure doctrine is re-established amongst you, as I had planted it, to frame in your souls a living image of Christ, in righteousnesse and true holinesse. And what can you make of this but regeneration?

Gal. 4.19.
Deodati An-
not. Eng.

4. You do confesse, All those five words, viz. *Conversion, Repentance, Regeneration, Sanctification, Vocation,* are used in Scripture to expresse the same work upon the soul; and there is another word, you put in (a page or two after) the *New-creation.* But what more frequent in holy Scripture, then at least the implied-iteration of *Conversion, Repentance, Sanctification, and the new creation?* For *Conversion* take that place Hosea 14. 1. *O Israel return unto the Lord thy God; for thou hast fallen by thine iniquity: Fals I from what? from one wickednesse to another? No, from the grace and favour of God, vers. 4. I will heal their back-*

Treatise of
Conversion,
pag. 6.

ibid. pag. 8.

slidings,

slidings, I will love them freely: for mine anger is turned away from him. Let us also consider that of the Prophet Jer. 3. 1. *If a man put away his wife, and she go from him, and become another mans, shall he return unto her again? shall not the land be greatly polluted?* yes, according to that Law made and provided on that behalf, Deut. 24. 1, 2, 3. *But thou hast played the harlot with many lovers, yet return again to me, saith the Lord.* Where we may take notice, 1. What their Relation was to God; He was married unto them, vers. 14. (and to be a wife, sure is as near a relation, and imports as great an indearement, as to be *sonnes and daughters*). 2. What their transgression was; *fornication*, which, in a spirituall sense, as relating to God, was *Idolatry*; and that doth, *ipso facto*, alter the state, and rescind the Covenant; whence it was, that *Moses* finding the people playing the Harlot with the Calf, to intimate that the Covenant betwixt them and their God was cancel'd and made void, he broke the Tables in pieces. Yet 3. God invites them to a restitution; *return again to me, saith He*; and more fully, Vers. 12, 14. *Turn, O back-sliding children, saith the Lord; for I am married unto you; and though I might give you a finall bill of divorce for your backsliding and Idolatry; yet I will take you again* (upon your

repentance.) So that here we have some, at least, that were converted a second time from a state of aversion from God, and therefore they were *twice* Regenerated. What exceptions you will make against these instances, as relating to a *nationall* Church, I know not: but what ever they are, I am confident I shall be able to answer them out of your own doctrine, delivered in your *Disputations*, of Right to Sacraments.

5. That the *new Creation* (another expression as you acknowledge, to describe Regeneration) may be repeated, sundry Scripture instances will evince. As Ezek. 18. 31. *Make you a new heart and a new spirit*, and that of David, (who certainly had this *new creature*, or the *new creation* wrought in him once before) Psal. 51. 10. *Create in me a clean heart O God, and renew a right spirit within me.* And to whom doth the Apostle direct his Epistle to the *Ephesians*, but to the *Saints* and faithfull in Christ Jesus? Yet he exhorts them to be *renewed in the spirit of their minds.*

Treatise of Conversion,
pag. 8.

Ephos. 1. 1.

Cap. 4. 24.

To put on the new man: as was said above.

6. *Repentance*, you say signifieth the same work upon the soul, as *Regeneration* doth. What shall we turn *Novatians*? No iteration of *Repentance* neither? Why was that
title

title given to Repentance by *Tertullian*, *Hierom* and the rest that followed ? why did they call it, *Secunda Tabula post Naufragium* ? *Prima tabula*, qua subnixi ex diluvio peccatorum tam in Adam veluti stirpe, quam postea male vivendo, quacunq; tandem ratione contractorum enatamus, Baptismus est, post quem acceptum, si rursus naufragium fecerimus, nulla pro peccatis nova hostia restat, sed tantum superest hac secunda tabula, Poenitentia, quam si gnaviter (donec vita superstes est) apprehenderit, ac apprehensam persequuti fuerimus, non dubium, quem rursus ad salutis portum pertingemus, quamlibet etiam periculosi sint, in quos postea incidimus, peccatorum scopuli. It is not onely possible for the vessels of the Regenerate to leak and let in a little salt water ; but they may run against the rock of Presumptuous sinne ,

I *Tit. i. 19.* and make shipwrack of faith and a good conscience ; for that is the damage sustained by their miscarriage, who are embarked upon the bottome of Christianity, as *S Paul* tells us ; and this plank of Repentance is thrown out by speciall indulgence and grace to such, to preserve them from immersion and utter ruine, and transport them again to the desired haven of eternall happinesse.

The institution of the discipline of *Repentance* (or as the Ancients call it *Penance*) imports no lesse ; And the Practice of the Ancient Church confirms it. The Apostle delivers up the Incestuous *Corinthian* to Satan : to what end ? for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus, 1 Cor. 5 5. That is, saith *Deodani*, to macerate and pull down the body extreamly, even to death, if God would have it so : as oftentimes by means of the aforesaid things (viz. excommunication, with its attendants (in those first daies of the Christian Church) horrors, anguishes of spirit, and torments of body) death did follow, and at his last passage, if the sinner did shew a lively repentance, he was loosed from those bonds of excommunication, and readmitted into the peace of the Church, and into the Grace of God, and so died with comfort, eased and relieved with the publick and private prayers of the faithfull. *Finis excommunicationi propositus non est excommunicati exitium sed salus, ut videlicet hoc remedio demetur ipsius caro, ut discat spiritui vivere.* Whence it clearly appears, that in the judgement of these Learned men, grounded upon the Scripture, such as lay under the sentence of excommunicati-

Annot. in Engl.

Beza. not. minor.

on were not in a state of justification, and consequently that by the use and practise of this wholesome *Discipline* they were to be regenerated, and brought forth as it were anew unto it. And this was the end of the same Censures inflicted upon *Hymenæus* and *Alexander*; who had actually repelled a good conscience. And this was no more,

1 Tim. 1. 19
and 20. than was contained in the commission upon the donation of the

Mat. 18 18
Joh 20, 23. *Power of the Keyes; What ye bind on earth, shall be bound in heaven; and whosesoever sins ye remit, they are remitted; and whosesoever sins ye retain, they are retained.*

I am not ignorant, that there is an extemporary Repentance † (as *Meisner* calls it) in order to the continuall expiation of intercurrent sins in the blood of Christ; sins of ignorance, and infirmity, of inadvertency and sudden surreption, which the regenerate daily fall in-
 † 1 Job. 1. 9. *his was signified, Lotione pedum.*
 Job. 13. 10.
 Luk. 19. 7. to, who yet are said, (in respect of the change of state) *to need no repentance.* But there is a Solemn repentance after enormous, wasting sins, (commonly called *Mortal* sins). Why was this instituted and to be performed with so much discipline of severity (as we find it practised by
 the

the Apostle and the Primitive Church (for 7, 9, 13. years together upon one and the same person, before his restitution to the peace of the Church, and the grace of God, and hopes of pardon) but to signifie that such persons had extreme need of such a *Repentance* as might import a change of state, whereby they might be recovered again after a fall wherein they were given for lost? and this is called *repentance unto salvation*, 2 Cor. 7. 10.

That this *Discipline* should be instituted onely for the use and benefit of such as never were regenerate (and I cannot see what else is to be alleaged to avoid the force of the argument; for a *second* Regeneration) is so ridiculous to imagine, that I presume no rationall man will offer to affirm it.

To conclude this argument then. Who-soever may *Repent* and be *converted*, and be *renewed* and *sanctified* and become a *new creature*, a second or third time, he may be *twise* or *thrice* Regenerated: But a poore sinner may repent and be converted, and renewed, and sanctified, and become a new creature, a second or third time, *Ergo*. The *Major* Proposition is undeniable; because, *Repentance*, *Conversion*, *Renovation*, *Sanctification*, and *Regeneration*, do all signifie one and the

same work upon the soul, as is acknowledged not onely by *Bucan*, and the Professors of *Leiden*, but also by your self. The *Minor* is evident by the proofs alleaged. I shall but adde, what is said by the *Provinciall Councell* before named, touching this matter of Repentance after grosse sins. *Remedium sanè in Ecclesia summè necessarium, quo sublato, quantula quæso, hominum pars fuerit, quæ post baptismum, nullius peccati, aut etiam criminis sibi conscia, vitæ æternæ participationem sperare queat? Ut nulli nobis immaniores Heretici unquam fuisse videantur, quàm Novatiani, qui tam necessarium animæ medicamentum medio tollere conati sunt.* And yet which of the two is more pernicious to Religion, *viz.* to deny a capacity, in some grossly sinfull, to receive the peace of the Church (which cannot keep them out of heaven, if they be truly penitent) or to deny in others a possibility to loose the peace of God; this I say, I shall referre to the judgement of the sober and learned to consider. In the interim I proceed.

2. You say, *Those Passages, Heb. 6. and 10. seem to import, that if men should thus wholly excus the spirit of God, there were no renewing them by Repentance.* Answ.

Answ. If they do but seem to import so much, they may really import something lesse. You know they have been understood of a renewing by the iteration of baptisme. *Nam qui post baptismum (in quo cum Christo cruci configimur & conselpimur) labitur, ac putat aliam renovationem baptismatis superasse, is Christum denuò Crucifigit. Semel crucifixus est Christus, semel peccato mortuus est, at modo non moritur ergo & unicum oportet esse in ecclesia Baptismum, non plura.* 2. By the word *impossible*, which the Apostle there useth, may, (according to the frequent use of Scripture) be meant, it is, exceeding difficult, to renew such sinners, not that it is absolutely impossible, as the word is used by our Saviour touching those that were too much, for the present, wedded to the world, *Mar. 10. 25, 26, 27.* 3. You may lay an *Emphasis* upon that expression, If men should *thus* wholly excuse the Spirit: how do you mean? Renouncing utterly their Christianity and Baptisme, and doing despite to the Spirit of Grace, by persecuting all that are faithfull Disciples to it; and this against the light of conviction, and the sweetnesse of experience in Gods gracious dispensations; This may amount to the sin against the Holy Ghost. But though some fall by such sins irrecoverably; yet it

Cuncil. pro-
vinc. Colon.
p. 120.

doth not follow, but others (who do excuse the Spirit, so far forth, as that signifies the quenching of it, to the losse of Gods favour and their justification) may fall and be renewed again by Repentance ; For there may be an Apostasie totall and not finall ; And so much is implied in the very text. If they,

*viz. who have tasted of the heaven-
 Heb. 6.4,5. ly gift, and were made partakers
 of the holy Ghost, and have tasted
 the good word of God, and the po-
 wers of the world to come, If they
 shall fall away thus, viz. treading*

*under foot the Son of God, and counting
 the bloud of the Covenant, wherewith they
 were sanctified an unholy thing, and doing
 despite to the spirit of grace ; It is impossible
 to renew them again unto repentance. Yet
 others that fall away and excuse the spirit,
 but not thus adding contempt and persecution
 to their Apostasie, they may be renewed a-
 gain unto Repentance. The Apostle puts in
 his exception, onely against one sort of Apo-
 states, and it is a Rule in Law, Exceptio fir-
 mat Regulam in Casibus non exceptis.*

3. Your next Argument, is *Metaphoricall,*
 and consequently, none of the most Cogent,
 but it is taken from Christs words, who
 saith, that the Hearers like the good ground
 that give deep rooting to the seed, do not fall
 away

away in triall: But David and Peter, were such by Gods own testimony. Ergo.

Ans. 1. I might argue as well, à Remotione consequentis ad remotionem antecedentis: But David and Peter did fall away in triall. Ergo. But they were good ground you say, by Gods own testimony; and 'tis granted you for truth. 2. Therefore, I deny your Major; where doth Christ say, that the Hearers like the good ground that give deep rooting to the seed, do not fall away in triall? I can finde no such assertion in all the three Evangelists which record this Parable.

Saint Luke saith, they bring forth fruit with patience, and S. Mark and S. Matthew adde some an hundred fold, some sixty, some thirty. But he doth not so much as intimate that this good ground is immutably fruitfull. Are not thornes and briars the naturall offspring of our Red-earth? At least they are very apt to spring up from it, for want of tillage and manuring; Here upon God calls to his own people, Break up your fallow ground, and sowe not among thornes.

Luk. 8.15.

Mar. 4.29.

Mat. 13.23.

Jer. 4.3.

Hos. 10.12.

3. Whence then did you draw that Predication of good Hearers? [they do not fall away] Perhaps you collect it by way of opposition, to those on the rock, which when

they heare, receive the word with joy; and these have no roote, which for a while believe, and in time of temptation fall away. So

Cap. 8.13. Saint Luke hath it. Now what do you inferre from hence? That those Hearers, that are resembled to the good ground, do not fall away, and by consequence you conclude, that *David* when he was tempted to wantonnesse, did not fall under the power of that temptation: nor *Peter* when he was questioned about his relation to *Christ*, did not *Prævaricate*; and so the *Adultery* and murder of the one, and the deniall of *Christ* and perjury of the other, were not falling away. I pray what will you call them? *Bringing forth fruit with Patience*? What? either an hundred, or sixty, or thirty fold? Had you duely consulted the other two *Evangelists*, they would have prevented that *Fallacy* wherein you were taken, I suppose, for want of such advisement. They would have told you what the temptation is that

our Saviour speaks of, viz. *Tri-*
Mat. 13. 21. bulation, affliction or persecution

Mar. 4 17. for the words sake; represented by the scorching Sun, in the same parable. But what is this to David, who burnt himself in other flames, of his own kindling? or to Peter, who willfully run into the fire? The Sophisme then, is à dicto secundum quid, ad dictum

dilectum simpliciter. The honest and good heart well manured and husbanded like good ground, that receives the seed and lets it sink, and take deep root, and bring forth fruit with patience, doth not wither and dry away through the scorchings of hot and violent persecution. *Ergo.* The man that hath such a heart, when, grown remisse or presumptuous, he is drawn away of his own lusts and inticed. Then *Jam. I. 14,* when lust hath conceived, it bringeth forth sinne: and sinne when it is finished, bringeth forth death. The man falls not away then neither by your doctrine; which is not contained in the parable. Nay the Parable tels you, the seed may be destroyed, though the sun of persecution never touch it, by those thorns that grow out of the ground it self. But because you insist so much upon Parables; (for you have another not far off) I would have you to consider; where the point of *discrimination* lyes, in reference to the fruitfulness and unfruitfulness; not in the nature of the seed, or in the influences of the Sun, or any other heavenly dispensation; but in the qualification of the soile onely. We may be instructed further from the Plough; that be the ground never so good the seed doth not take root, much lesse deep root in it presently upon the first sowing;

for then the earth is loose and mouldry; and many times a storm doth so beat and discompose it, that the seed is left naked, for a prey to vermine; And though it hath taken root, it is not firmly settled, till a vicissitude of soft showers and warm beams, have stiffened and confirmed the soile about it, and then 'tis lodged sure.

4. Your fourth Argument advanceth in these words; *No Scripture tells us that David or Peter were void of charity, &c.*

Answ. Nor doth it tell us so of Judas †.

You know negative arguments from Authority are not concluding, especially for matters of fact. What Scripture tells us, that Master Richard Baxter, is, or should be, *Teacher of the Church of Christ at Kederminster.*

† *Where doth it tell us of Noahs, or of Lot's repentance.*

5. You argue; *David prays Psal. 50. that God would not for that sin, take his holy Spirit from him: which implys that yet he had it.*

Answ. 1. *Create in me a clean heart, O God, and renew a right Spirit within me;* implies the contrary; and this Petition was before the other.

2. *Take not thy holy Spirit from me,* may signifie no more, then what is repeated by way of further explication in the verse following; *Restore to me the joy of thy salvation, &c.*

3. I say,

3. I say, this *Psalme* was composed after his restitution, when the Spirit of God was returned to him, in renewed breathings, and visitations; whereof these holy passions, and devotions were a strong effect.

6. You say, *The thing in it self seems utterly improbable to me, that David or Peter should have no love to God, after those particular sins.*

Ans. 1. Every kinde and degree of our Love towards God will no more serve Gods turn, then every sort and degree of his will serve ours. There is a common grace (as you declare many times in your writings) which is reall, true and good, yet not *speciall saving Grace*. Wherefore you tell us, we must not onely inquire into the truth of the *Act* or *Habit* (in a *Metaphysicall* notion): but also and much more into the *Morall* truth of it, as it is a *grace* or *duty*. The unregenerate, and wicked you confesse may love God; because they may apprehend it as good in it self, and good to their persons. I shall adde, (though it should seem a Paradox) that the very damned in hell, do carry some affection towards God, as he is the chief Good; else I cannot conceive, how the *Losse* of the beati-
ficall vision (which consists in the fruition

*See your
Saints Rest.
Second Edi-
tion. And of
Saving
Faith, p. 27
and 93.*

of his glorious presence) can be so great a torment as to surmount the pain of sense in them; as the *Ancients* affirme it doth. I must presse you therefore with one of your own Conclusions; that *the sincerity of love* (without which it will not be saving) is laid in the *prevailing degree*, not in the act of it. This you confirm by the words of our Saviour. *Mat. 10. 33, 37. He that loveth father or mother &c. more then me, is not worthy of me. And unlesse yee forsake all, ye cannot be my Disciples.* God and Christ being set in competition with the world, and the Spirit set in opposition to the flesh, it is the *comparative degree* that carries it. To which purpose you quote these passages of Scripture. *To him that overcometh, will I give, &c.* And, that of the *Psalmist, Whom have I in heaven but thee, and there is none in earth, that I desire in comparison of thee.* This is your doctrine, as near as I can remember, (in your *Saints Rest*,) for I cannot now conveniently turne to the place. Whether there were now in *David* or *Peter* this *Prevalent degree of love*, as to preferre God before, not onely the *world* and the *flesh*, but their *life* also, I leave to every indifferent Reader to judge.

But

But you proceed, and say, *The finnes I know were odious, and deserved an utter desertion of God: But God inflictts not all that we deserve.*

Ans. This is somewhat like the thirty fourth *Excuse* of the wicked at the day of Judgement, (as you al- Sermon of Judgement. leage it in their names) and therefore I shall return your own words to you; viz. *God knoweth his own mercy better then you do; and he hath told you how far it shall extend.* If those Scriptures of the Prophet and Apostles, [*When the righteous turn away from his righteousnesse ----- If any man draw back---* Ezek. 18. 24. Hebr. 10. 38.] be no Gospel with you I cannot help it. If those sins deserved an *utter desertion* of God; we are to govern as our lives, to our judgements by his Covenant; for to depend upon any Extraordinary *supererogations* of Mercy, more then his superabundant *Grace* hath contracted for, or promised, is high presumption.

But you go on, and tell us, 1. *That although Actually in the time of sinning, the power of sensuality prevailed against the Act of Charity; yet that Habitually God was afterward set lesse by then the sensuall pleasure, by these Holy men, is utterly improbable.*

Ans. 1. When our Saviour Christ saith, *If any man cometh to me, and hats not (which signifi-*

signifieth to love lesse) *his father Luk. 14.26.* —*yea and his own life also, he cannot be my Disciple.* Doth a *habit*uall estimation of God, satisfie the Precept, under the *act*uall breach of it? or can that carry Gods acceptance? I thinke not. (2.) Can the *Habit*uall estimation of God consist with an indulgence to the pleasure of sin, and sensuality? I would fain understand how far they are reconciled? and how long you would keep them friends? I hope not till doomes day. And if you can think fit they should be separated after some considerable time of cohabitation; you must in all reason give them a bill of divorce in *Davids Case*; whose remorselesse Conscience, for so many moneths together, doth sufficiently evince his indulgence to the pleasure of his lust or sensuality.

3. We may observe in some persons, that sins are many times *recurrent*, especially sins of some sort, and are content to divide with Almighty God, not onely in point of time, but likewise in the affections and devotions of the sinner. His zeal for God shall be all *fire and tow*, at such times, and upon such occasions, and in such company; yet at the return of such and such temptations, (which may be frequent too) he is *periodically* captivated to the law of that lust. I hope you
will

will not *vote* such a person into the state of justification, while he is thus divided betwixt *God and Mammon*. And that *David* had sinned himself into this, if not into a worse temper, what hinders us from concluding? That he had espoused *Bathsheba* and so gotten the temptation into his bosome; this was to *make provision* for his Lust, not for his Repentance; and while we find him unrelenting at the crime, we ought to conclude, his design was to perpetuate the pleasure, under a colour of legitimating the use of his Adultery; and therefore 'tis observable, God was angry at the after marriage, as well as at the former murder and uncleannesse.

2 Sam. 2.
left.
cap. 12.9.10

And this may in some sense be urged against *Peter*: but of him more anon.

2. You say, *You cannot imagine that the Faith of David and Peter were Habitually extirpated, and they were turned unbelievers. And I cannot think (what ever the Papists have yet said to the contrary) that a sound Christian faith is separable from Charity, though a superficial opinionative belief may.*

Answer. To the first branch of your imagination, I shall say but this for the present; we are told by the divine Revelations, that we must be judged by the *work* of our own performing, and not by the *Habits* of Gods infusing

infusing. 2. *Misbelievers* as well as *Unbelievers* may be in an unjustified state ; and if *Faith* without *good works* be dead, and cannot justify : then *Faith* with dead works is dead and damning also. 3. As to your second branch, if by a *sound Christian Faith*, you understand such a faith, as you have defined a *saving faith* to be, in some of your writings, I think you will have no *Papists* much lesse *Protestants*, your *Adversaries* : but then I hope, you cannot think such a *Faith* any more separable from chastity, brotherly kindnesse, or loyalty to Christ, then from charity : Aut yet we see these separated from the faith of *David* and *Peter* respectively ; Therefore the faith that they had now, was not that *sound Christian saving Faith*.

3. You ask a question and then resolve it your self, thus ; *Do you think, that if David or Peter had after this sin, been upon sober deliberation put to it, they would not have chosen the love of God before the world or sinfull pleasure ? I think they would.*

Answer. 1. Doubtlesse *Judas* would have done so too. *Esau* did so concerning his fathers blessing. But what matters it, what men would have done ; when *woulding* is too late, their *will* having undone them. 2. The neglect of *sober deliberation* many times betrays men to destruction. *The Ox knoweth his*

his owner, and the Assc his Masters Crib : but Israel doth not know, my people doth not consider.

Isa. 1. 3.

No man repented him of his wickednesse, saying, what have I done? Every one turneth to his course, as the horse rusheth into the battell.

Jer. 8. 6.

3. Peter had an hours respite after one temptation; and so long a time, is sufficient to make the killing of a man be adjudged a pre-pensed and willfull murder by our common Law; and whose fault was it, that he wanted such a sober deliberation as you speak of? Why did he not put himself to it, to chose the love of God? He had a naturall power, to do it; (to use your own distinction) and why he had not, and did not exercise a morall Power, you must fetch the reason from his own, or (to excuse that) from the will of God. For Davids part, he had a pritty considerable time to deliberate in. Sure it was the love of pleasure, not the love of God that kept him from it.

4. You demand; Is it likely that this one Act should turn their hearts into as Gracelesse a frame, as the ungodly themselves that never were sanctified? It is not likely. Yet so it must be, if they excussed all the Love of God.

Ans. If they excussed all the love of God?
Why

Why *all the love of God*? I told you not long since, out of your own writings, that every *degree* of the love of God will not serve the turn: but onely that which doth preponderate and prevaile; And therefore (though *all the love of God* be not excused, if that *prevailing degree* be excused, they remain unjustified, whether or no their hearts be turned into as *Gracelesse* a frame, as the ungodly themselves that were never sanctified. But this doth follow, you say, and it is not likely that it should be so. I answer,

2. That a *Gracelesse frame* of heart, may be so denominated, either from the totall absence and privation of grace onely, or else it may imply also a contracted *vicious habite* in opposition to Grace: In the first sense, I grant their hearts may be said to be turned into as *Gracelesse a frame*: but not in the later; because though their hearts may have as little grace for the present, yet are they not, through custome of sinning, reduced to such an indisposition to receive the impressions of Grace, as are the hearts of the notorious ungodly, who were never sanctified. And yet I must tell you.

3. That (as it is observed of water that hath been heat, it will be congealed and freez the sooner; so) such, as have felt the heat of that Divine fire, and been inlightned and melted, and warmed and refreshed

by

by the sweet and efficacions beams and influences of that Grace; they are in danger, for their great ingratitude, to be permitted to fall into a state more miserable and hopelesse, then such as were never sanctified. But 4. you alleage, *Is it likely that this one Act?* Answ. 1. There are some single Acts of sin so heinous, that their enormitic doth equalize the Habites of many sins, and of some they do manifestly preponderate and surpasse them. And such Acts, though they proceed not from a habite, but are onely once committed, they do exclude a man from the kingdome of heaven. One Act of unmercifull severity to his fellow servant, brought an implacable wrath and endlesse torments upon him, who had not long before received his Lords Acquittance, though he had not passed a very fair Account to him. What more then a single Act deprived Esau of the blessing? and that sinne unto death, mentioned by Saint John, seems to be no more. And what followed Christs *unum tibi deest*, to the young man in the Gospel? yet that was but an Omission neither. But 2. why do you call it (but) one Act? when it was so accumulatively and exceeding sinfull? There

Hebr. 6. and
10.

Mat. 18. 34.

Heb. 12. 16.

1 Job. 5. 16.

Mark 10. 21

There was a complication of many sinfull Acts, as well in the fall of *Peter* as of *David*.

Account of
Persever. p.
13.

To that Objection, that *Adam* by one act did lose his habituell state of Grace, and Relation to God, becoming unholy and unjustified: therefore so may we: you deny the Antecedent; For, you say, it was not by one Act, but by many that *Adam* so far fell. But sure here was no lesse, if not a much greater combination of sinfull Acts in the fall of *David* and *Peter*, then in that of *Adam*; therefore neither of them ought to be contracted or extenuated into one single Act.

5. Your discourse runs on in these words; I think it was the Habit of Grace, that the Gracious lookes of Christ on *Peter*, and the words of *Nathan* to *David*, did excite and bring again to Act; *Peter* was converted indeed by a particular Conversion from that sin, when he Repented; but surely he was not converted a second time from a state of unbelief, or of ungodlinesse, or uncharitableness, or unholinesse.

Ans^w. 1. I suppose you mean an infused Habit; and if so; you know it is questionable whether there be any such or no. *Dominicus Soto* saith that till the Council of *Vienna* [which was An. 1311.] *Nulla fuerit in-*

In 4. dist.
14. q. 2.
Art. 5.

*ter Doctores habita mentio de infusione qualitat-
is.* There was no mention made amongst
the Doctors, touching the infusion of any
[permanent] qualitie [into the soul] And
that Council did define and choose
it but as a *more probable opinion?*
And therefore till the Council of
Trent it was not held (in the
Church) as a matter of Faith,
that there were any such Habits;
and I doubt you will hardly adopt
it into your believe upon the ac-
count of that Authority?

Carranz.
Sum. p. 820.

Petr. as Jos.
Id. ib. sp.
L. 4. c. 8,
Resp. 1.

2. If you mean an *Habit acquired* by fre-
quent Acts and the industrious exercise of
(vertue) * the motions of divine
grace influencing hereunto; there
is nothing more reasonable then
to conclude that this may be lost.

* So I call
it, supposing
it, in fieri.

*Nihil est magis rationi consentaneum, quam eo-
dem modo, unumquodque dissolvere, quo con-
flatum est; is a Rule in Law; and it will hold
here, by Master Barlow's conces-
sion, (mentioned in your Ac-
count of Perseverance)* *Loose we*
may, what addition (He speaks of Habituall
Grace) by our cooperation with it, we have
*gained; and by parity of Reason, if the Ha-
bit it self be a matter of our acquist, or*
gaining (under the transient influences and
motions

Pag. 41.

motions of the divine assistance) doubtlesse it is also in our power to make shipwrack of it.

3. Grant there be *infused Habits*, yet enormous sins may expell them, if not *efficienter physicè*, yet *moraliter seu demeritoriè*; because the sinner so grievously offending, and so highly dishonouring his gracious Lord and father, *Merito amittit jus quod habebat ad hereditatem caelestem, tanquam filius Dei adoptivus, & consequenter spoliatur gratiâ sanctificante, in qua tale jus fundatum*

† See Rev. 22. 14.

Mat. 5. 8.

† *erat*. So the Romanist; and

your self acknowledge, as much in part, in opposition to M. Barlow, (in the place before mentioned) you say, *“A man may be active in destroying grace, that was but passive in receiving it. We may merit the diminution, and so may be active. And why may I not adde, that by frequent vicious acts, opposite to the habite of Grace; that habit may be extinguished, or (if you like it better) expelled, and at length the contrary vitious habit introduced? In your answer to that objection against the certainty of Perseverance, drawn from the Apostacy of some persons rarely qualified, who have turned Quakers and Licentious, if not Infidels; you yield an utter expulsion of such Habite. For,*
you

Ubi supra.
pag. 28.

you say, *Some answer the foresaid Objection by telling them, that as in actuall sin (like Davids and Solomons) the habit of grace was alive under contrary actings: So in the foresaid actuall Errours, the habit of sound faith may possibly be alive in many that seem to be fallen quite away. Though I do make use of this answer, you say, in some cases where there is hope of such habits Remaining, yet I am afraid of using it in most of the fore-mentioned cases, I dare not say that a man that long deliberately and industriously crieth down the Godhead of Christ and the holy Ghost, and that denjeth the Scripture and the Immortality of the soul, &c. can be at that time in a state of Salvation. Here we are agreed. And indeed, as S. John's exhortation does intimate, that, upon our Apostasie or neglect of duty, we may 2. ep. vers. 8. lose, what we our selves (cooperating with the Divine grace) have gained: so that prayer of David, [Take not thy holy spirit from me] and that intermination of our Saviour [Take his Talent from him] do imply that, upon the like account, God may, and many times doth) take away what he hath given. If any man pretends to an interest in any promise of the Gospel to secure him against this danger; that promise is either conditionall or absolute. If he saith, conditionall,*

conditionall, I must say of such promises, as they usually say of lawes, *Vigilantibus, non dormientibus iura subveniunt*. The remisse and carelesse, much more the highly guilty, do forfeit and lose the benefit of them. If he claimes by an *Absolute* promise, he doth but begge the question, and gets nothing by it.

4. If the *Habit of Grace* remained in them, they might have recovered of themselves,

If that be true, that every new degree of grace is infused as the first was, as you seem to imply.

[*Of Pers.*

pag. 41.]

I can see neither any necessity, nor usefulness of your remanent infused habits. For frustra fit per plura, &c.

† *Yet you say, The new*

nature or disposition of such a man will not suffer him to be long without Actual Repentance; Disp. of Justif. p. 398.

without any new influences of actual exciting or assisting grace (Gods simultaneous proportionable concurrence, which is never wanting, allwayes supposed); which you will hardly allow of; And yet the proof is clear from the nature and office or property of a habit, which is, not onely to furnish the facultie with strength simply sufficient, to dispose, and incline it to Act, but also to do it with facility; As we see by experience when a power is instructed with a habit in things naturall. But this you will hardly grant (as I said) in the restitution of *David* and *Peter* †.

5. Whereas you argue, that *Peters Conversion* was but *particular*, not from a *state* but a *single sin*: I must desire you to reflect upon what was said before upon that head. Some *single Acts* of sin are not capable of such frequent repetitions as should make them fruitfull enough to beget a *habit*; Yet this doth not extenuate, but heighten their enormitie. Such was the *crucifixion* of our Saviour; and there may be some others, if not *Parallel*, yet in some measure *proportionable* to it, whose execrable clamour will not onely outcry the habits of many other sins: but in a manner justify them. And that you may not think the sin of *Peter* so inconsiderable; you must not look upon it as a sudden surprisall; for he was *forewarned*, not onely by the generall application of a prediction, [*All ye shall be offended, because of me this night*] but also by a personal admonition, *Luk. 22. 31.* *Simon, Simon: behold Satan hath desired to have you, Mar. 14. 30.* [*Before the cock crow twice, thou shalt deny me thrise.*] He was *forewarned* too, if he had followed his direction, [*Watch and pray, that ye enter not into temptation*] and *retirement* was suggested to him. *Mat. 26. 41.* also, as his best posture of defence [*If yee seek me, let these go their* *Job. 18. 8.*

Way:]

way.] That he was honoured, to be the first in order, of the *Colledge Apostolick*, the mouth of all the rest, whose confession was made the rock and foundation of the Christian Church, and in whose person, the power of the Keyes was conferred upon the whole body of the *Priesthood*; that such a

† After so high a profession of fidelity too. Though I should die with thee. Mat. 26. 35.

man as he, † should, (not fly the persecution, or faint under the pressures of it, but) will fully expose himself to question, and notwithstanding all our Saviour had done to fortifie him against it) then lye, and persist in it, and forswear and curse himself, and

all this, out of a base unworthy fear, to save his skin, rather than own a person, who was his gracious *Master*, his *God* and his *Redeemer*; who had formerly told him; *Whosoever shall be ashamed of me and of*

Luk. 9. 26.

my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Fathers, and of the holy Angels. And again,

Mat. 10. 37:

Luk. 14. 26.

[*He that loveth his own life more*

then me, is not worthy of me]. So many and signall aggravations are enough if not to mount his sin up to the highest pitch of a pardonable guiltinesse, at least to have his name inrolled in the *Catalogue* of such sinners,

ners, as stand in need of a *solemn* repentance in order to their restitution to grace and pardon.

6. Your sixth *Conjecture*, (for your arguments are no other) discovers it self in these words. *I verily think that after his sin, David went on in his ordinary course of Religion and obedience in all things else (abating in the degrees): otherwise his Apostasie would have been noted by those about him, and so his very sin would scarce have been hid, which he desired to hide. And I do not think that he went to God daily in publick and private (was that to hide his sin too?) without any love at all. These things to me are utterly improbable.*

Ans. *I think, and I think, and I verily think; is this a good way of arguing? Other men will be allowed their liberty to think as well as your self, and (if they see cause) to think otherwise, and yet think as verily as you do; and make no wonder or scruple at it at all that David should go on in his ordinary course of Religion and obedience in all things else. It is so ordinary a thing for Religion to be made a cloak or a vizard, or a stalking-horse to shelter the design, when another game or mark is aimed at, that no man of observation can think this part of your conjecture improbable. Saul in the very time of his grand rebellion, will offer sacrifice. Absolon will go*

pay a vow at Hebron when he intends an insurrection. Naboth shall not have a false Indictment drawn up against him, and witnesses, sons of Belial suborn'd to make the charge good upon oath; but a solemn Fast and Prayers shall be proclaimed to usher in the Tragedy:

Why, you know well enough that men will be very strict in observing the new Moones and Sabbaths and solemn Feasts and appointed Meetings: they will appear before the Lord, and that they may not appear empty, they

will bring a multitude of sacrifices
 Isa. 1. and oblations, and make many pray-
 11. ers, and spread forth their hands;
 and yet their hands are full of blood. Have you

lived to these years, and are you
 John 3. 11. become so great a master of Israel,
 and knowest not thou these things?

Verily, verily I say unto thee, &c. The very
 Heathens had taken up that for a rule, *Casti-
 non Caste.* And the adulterous woman, when

she hath eaten the bread of leudness, she
 wipes her mouth very formally,

Prov. 30. and saith, I have done no wic-
 20. kedness. But you say, you do

not think, that he went to God daily in publick
 and private. (Sir, you were not Clerk of his
 closet, and therefore know little of his private
 devotions; the publick, I grant it probable,
 he did frequent, to the end you mention, which

pro-

proceeded more out of self-love, then love to-
wards God: but) *you do not think he did this
without any * love at all.* It seems
now, that in your opinion, any
love will serve his turn, who is
once Regenerate. It comes out of a
Silver-mine and is of the right
Stamp and must pass for currant,
God cannot refuse it: But the
love of a poor unregenerate, when
it is put into the scale against all
the creatures of the world, if it
doth not preponderate and turn
the scale, it weighes nothing at all
with you. But to proceed, there
is no doubt, men may have so
much love to God and so much
zeal to his service (in some parti-
cular instances) as may lead them
into an expectation of receiving
very great favours from him, and
yet be (that while) in a very unsafe
and unjustified condition. I need
no other evidence to prove this
than Gods own attestation. He
arraigns the Jews upon this very

*they are in others. And as Belief, so Mortification, in
them especially, how little soever it be, so it be true, will suf-
fice unto salvation. Dr. Tho. Jackson. B. 10. p. 3147.*

* As great
mens quick
goods are
presumed to
be of a bet-
ter kinde or
breed, than
the like
goods of
their poor
Neighbours
(for Noble-
mens geese,
as the pro-
verbe is, are
swans.) So
there be
some who
will have all
qualificati-
ons, whether
of life or
practice, all
acts of duty,
or perform-
ances to be
of a better
kinde or
rank in the
Ekk, than

account, and gives order to his Prophet, to prosecute the *Indictment* against them, in these words; Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins. Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the Ordinance of their God: they ask of me the Ordinances of justice: they take delight in approaching to God. Wherefore have we fasted, say they, and thou seest not? I hope, by this time, (whatever they be to Master Baxter) to the indifferent Reader, These things will not be utterly improbable. So much for your Conjectures and Imaginations. To your arguments,

7. You say, Christ prayed before-hand for Peter, that his faith should not fail: therefore his charity was not totally Extinct.

Ans. The Church of Rome tells you, by the mouth of all her Doctors, that it doth not follow. Faith they say, may be separated from Charity. But admit it cannot; yet where iniquity doth so abound that Charity waxeth cold, there Faith will grow so weak and languid, yea so dead, that it will not justify. It is not the *Metaphysical* but the *Moral* truth or goodness, that makes our Faith or our Charity a grace, or duty, and 'tis the prevailing degree onely that qualifies it for acceptance un-

to justification ; (which if I mistake not is your own avowed doctrine) and whether the prayer of our Saviour prevailed so far, or was extended to that latitude, I leave you to consider. But I am persuaded otherwise ; that the prayer of our Saviour (in that respect) was a preservative only against a *Final*, not against a *Total* defection ; and the admonition, which our Saviour gave him to improve his restitution for the benefit of others, doth confirm me. *Et tu aliquando conversus confirma fratres tuos.* And when thou art converted, strengthen thy brethren. Here is a *new conversion*, which in Scripture notion, (as hath been shewed out of *Ameſius* and others, and your own writings) signifieth the same work upon the soul, that *Regeneration* doth.

Ubi supra.

Luke 22-32.

8. To conclude this : you say, *They that build on the Rock, persevere in trial, (Matth. 7. 25.) because they build on the Rock ; But David and Peter had built upon a Rock : Therefore, I think they did not totally fall from habitual grace.*

Ans. Here's a hard argument indeed ; hewen out of the very Rock : but the best on't is, 'tis but *Metaphorical*, and Rocks may be removed or rent a pieces ; and so I doubt not, to do by this, by his assistance ;

whose kingdom was resembled to a
 Dan. 2. 34; little stone cut out of the mountain
 45. without hands.

1. You say, *they that build on the rock, persevere in trial*: now I pray, give me leave to assume: But *David* and *Peter* did not persevere in trial. Therefore they did not build upon the Rock. But you say, they had built upon a Rock: Therefore they did not fall totally. Answ.

2. An argument drawn from the time past to the time present, or time to come, is of no validity, unless it be understood of things that are absolutely immutable as God is, who is therefore stiled, *which was and is and is to come*. *Judas* had been faithful unto Christ, shall we conclude; therefore he continued so? So *David* had been a man after Gods own heart, but in the matter of *Uriah* the Scripture tells us he was not so. And *Peter* had own'd and honour'd Christ: but in the high Priests hall he did otherwise. 3. Therefore we must consider, that the *Hebrews* (whom the *Greek* writers of the New Testament are supposed to imitate as much as may be) having none but a *Participle* of the Present tense, are wont to make use of the *Preterperfect* tense of their *verbes* in stead of it, which signifies any part of time indefinitely, (as is to be observed, *Psal.* 1. 1, & 2. 1, & 10. 3, 6, 10,

17. & 11. 1, 7. and frequently in other places) and so it doth denote *actum perpetuum*; So that when our Saviour saith,

He that heareth these sayings of mine and doth them, is like to a man Math. 7. 24.

that built his house on a Rock; His speech imports thus much; He that hath for the time past, and doth for the time present, and shall for the time to come, hear these sayings of mine and do them, *He is like unto a man that built his house on a Rock*. Hereupon the Apostle exhorteth us, *Let us not be weary in well doing for in due season, we shall reap if we faint not.* Gal. 6. 9.

4. Our Saviours words are, *Whosoever heareth these sayings of mine and doth them*; But was Davids gazing upon the beauty of *Barshoba*, and then lusting after it, and afterwards sending messengers to her house to court her into his embraces; was this like the keeping of *Christs sayings*? Or after Christ had forewarn'd Peter of his danger, [*Simon, Simon, behold Satan hath desired to have you, that he might sift thee as wheat*] and forearmed him with his counsel [*Go into some place of retirement**; *watch and pray, that ye enter not into temptation,*] for him to run into the Court (which he had reason to suspect would be nothing but a bloody Inquisition) to satisfy his *Curiosity*;

* Job. 18. 8.
Mat. 26. 41.

and after one modest *Interrogatory* which did not onely put his *Faith* to a stand, but overthrew it by a flat *lie*, to return again to seek out the temptation, &c. Was this *keeping Christs sayings or doing them?* This is just expounding the Holy Text by the Devils *Contentment*. For tempting our Saviour
Math. 4.6. to cast himself down from the pinnacle of the Temple; He useth this argument; *If thou be the Son of God, cast thy self down: For it is written, He shall give his Angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.*

'Tis true God hath promised the *custody* of Angels to secure his children 'tis
Psal. 91. 11. *in omnibus viis suis*, in all their wayes. That is in their vocation.
In Mat. 4. *Ibi via pro vocatione, Scriptura Phrasi ponuntur.* Saith, *Ægid. Hunnius.* But the Devil applies this promise to that most desperate precipitation of himself, to which he tempted our Saviour; Whereupon he repells the assault with these
Math. 4.7. words, *It is written again thou shalt not tempt the Lord thy God.* In like manner, Christ hath said, *Whosoever heareth these sayings of mine and doth them, is like unto a man that built his house upon a rock, and the rain descended and the floods came, for the winds*

windes blew upon that house and it fell not, because it was built upon a rock. But (as the Diuel left out [*in all his ways,*] there: so you leave out, [*whosoever heareth these sayings of mine and doth them*] here, and apply the stability, or security (which in the words of our Saviour doubtless belongs onely to the obedient (to David and Peter, in their highest impiety and presumption; not remembering, that he builds upon a far different foundation, who acts against his conscience. *Quod sit Contra conscientiam adificat ad gehennam.*

5. I finde you insnared in the same fallacy [*Ad dicto secundum quid, ad dictum simpliciter*] as before; for the security intimated by our Saviour is against temptation, from without. The rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell not; for it was founded upon a rock. Storms and tempests and floods of adversity and persecution, though never so violent and impetuous, such obedient Disciples of Christ are secured against, continuing their duty: But if there be a Mine within that rock, or under-neath it, and some barrels of powder lodged within it, and such a train laid, that if it be set on fire, the Mine will spring; then the house may and will fall. And so it is here, *For out of the heart*

Mat. 7. 25.

Mat. 15. 19.

proceed evil thoughts, murders, adulteries, fornications, false witness, blasphemies, and these were they that overthrow the house in David and in Peter. And therefore 'tis the duty of every man to keep a special watch here; for his eternal weal or wo depends upon

Prov. 4. 23. it. Keep thy heart with all diligence; for out of it are the issues of death. To this, let us adde in our constant

practise Saint Judes direction, and *Kn. 20. 21.* then (by Gods assistance which, in so doing, we cannot fail of) we

shall never fall. Beleeved, building up your selves on your most holy faith, praying in the holy Ghost, keep your selves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

Answer to the 20 Section.

TRuly Sir, (you say) I am willing to learn better than Doctrine that is according to Godliness, and to disclaim all that is against it. But you must hereafter learn to do us that justice, as not to take our expressions of the worst that the mercy of God will cover in a man obedient in the main, to be our descriptions of Godly men.

Ans. Since you ask no favour in this cause, and you tell us, we must learn to do you that

that justice; justice you shall have; and it is this that when your expressions of what God will cover, whether they amount to a full description of your *Godly man* or no (but it seems he may be such in those rags as well as when he is cloathed in that fine and clean linnen mentioned in the *Revelation*) when they are apparently encouragements to continue men in their disobedience and ungodliness, they ought to be reprov'd; And if you be as willing, as you pretend, to learn that Doctrine better, which is according to Godliness, such reproofs will be acceptable and wellcome to you. In hope whereof, I shall endeavour to make it evident, that those Doctrines, *viz.* of *election* and *perseverance*, &c. In the vindication whereof, you have taken so much, *Unchristian* liberty, to asperse and revile *Tilenus*, is not according to Godliness; and I prove it thus;

That Doctrine whereby a gross sinner. *v. g.* an Adulterer or perjurd person, is taught to be certain of his salvation, not onely *certitudine objecti* but also *certitudine subjeti*, before the renewing his repentance, that doctrine is not according to Godliness:

But by the *Synods* doctrine and yours, touching *election*, *perseverance*, &c. a gross sinner, *v. g.* an adulterer, or perjurd person is taught to be certain of his Salvation, not only *Certitudine objecti*, but also *Certitudine*
Subj.

Subiecti, before the renewing his repentance.

Therefore that doctrine is not according to Godliness.

The *Major* is evident, because such a doctrine, doth infeeble at least and weaken all exhortations to mortification and repentance; if it doth not evacuate the necessity of them.

The *Minor* shall be proved by these four steps, 1. They hold not onely that every man may: but also that it is his duty, and he ought to be *Certain* of his election: *De hac aeterna & immutabili sui ad salutem electione, electi suo tempore, variis licet gradibus, & dispari mensura, certiores redduntur*; saith the

*Acta. Syn. de
Divin. pre-
dest. art. 12,
p. 243. fol.
p. 247.*

* *Judic.
Theol. extev.
p. 56. thes 9.
ed in fol.
* Jud Theol.
Provinc.
p. 39. m.*

* *ib. p. 17.
ib. 11, 12.*

Synod: And in their seventh Rejection; They reject those which teach, *Electiois immutabilis ad gloriam nullum in hac vita esse fructum, nullum sensum, nullam certitudinem, nisi ex conditione mutabilis & contingente*. The Divines of Geneva * say, *Hac electio nobis parcesit in tempore, --- ut spem aeternae gloriae certam concipiamus*. Those of North-Holland do affirm *: *Deum in hac vita suos Electos per Spiritum Sanctum, de hoc tanto & incomprehensibili suo (Electiois) beneficio certos facere*. *Sibrandus Lubbertus* saith *, *Aliquis de sui Electione in hac vita, citra peculiarem*

peculiarem revelationem, certus esse potest—
yea, sensum & gustum Electionis sui per-
cipere. And to this suffrage subscribed Jo-
bannes Polyander, Antonius Thysius &
Antonius Walens. The Di-
*vines of Hassia * do affirm, though no man can know him-*
self to be of the number of the Elect, a Priori, yet all and e-
very believer may be certain of his ele-
ction to eternal life, a Posteriori, that
is, by the revelation of the word, and the te-
stimony of the Spirit dwelling in them, and by
the fruits or effects of their Election, which be-
lievers finde in themselves. And those of Gene-
*va * say, there is not one of the E-*
lect, that is arrived to the capacity of reason, that doth not, afore his
death, receive a most certain perswasion of that
decree. To deny the sense and certainty of E-
lection in this life, is to render Election it self
unprofitable to the elect in this life, yea to abo-
lish it, tum quoad gratiam, tum etiam quoad
gloriam, say the Divines of the
*Palatinate. * And those of Wed-*
derau say, not onely Potest: † He may be certain of his Elect. But
*Oportet: * It behooves him to be*
so. Nay, Potest & debet: He may
and he ought to be certain of it;

* Jud.
 Theol. ext.
 p. 32. m.

* Ib. p. 49 f.

* Ib. p. 18 f.

† Ib. p. 39.
 Ib. 7.

* Ib. p. 44.
 Ib. 7.

say

† *ib.* p. 72.
pr.

* *Jud. Theol.*
provinc.

p. 7 *thes.* 5.

† *ibid.*

p. 22. f.

thes. 12.

say the Divines of *Emden*: † and *Unusquisque* too; every man ought to be so. And the *Belgick Professors* say as much. * And this certainty is without any *If's*, or *And's*, saith *Gomarus*; † *Fideles in hac vita de Electione sui salvifica certi sunt, non solum hac conditione si perseveraverint: sed etiam absolute. Quia sese perseveraturos esse per Dei & Christi gratiam certi sunt.* The faithful are certain of their Election, in this life; not only upon this condition, if they shall persevere: but absolutely. Because they are certain by the grace of God and Christ, they shall persevere. And this is the Doctrine of the whole *Synod*; who therefore do reject those who teach, *There is in this life, no fruit, no sense, no certainty, of immutable Election unto glory, but upon a mutable and contingent condition, as was declared above.* As they hold that every man may & ought to be certain of his Election, So they hold of his perseverance also; Of this preservation of the Elect unto Salvation, and perseverance of true beleevers in the faith, the faithful themselves may be and are ascertained. †. And in their fifth Rejection, they reject those that teach, that no certainty of future perseverance can be had in this life, without
special

† *Acta Syn.*
de pers.

Sand. thes.

9. p. 267.

Special Revelation. I might bring in the *suffrages* of the Divines; but seeing they all subscribed these *Articles and Rejections*, it will be to no purpose to tyre the Reader with more *quotations*, especially seeing they maintain it to be the *fruit and effect* of Election. *

* *Ib. Rejeſt.*
1. p. 268.

2. The second step to the probation of that *Minor proposition*, [viz. *That by the doctrine of the Synod a groſs ſinner, is taught to be certain of his ſalvation, before the renewing his repentance*] ſhall be this; that he who hath once examined his *ſtate*, and findes himſelf thus certain of his *election*, and *perſeverance*, may be able to remember it; if not, 'tis but taking his *pen and ink* and ſetting down the time when he took this *examination*, with that *certainty* which he found to be the *reſult* of it.

3. My third step, (or *poſtulate*) ſhall be this; that he who hath taken this pains to examine and ſtrive himſelf, and found this comfort, a *certainty* of his *election* and *perſeverance*; may notwithstanding fall into groſs ſins: Wherefore, ſaith the *Synod* *, they muſt continually watch, and pray, that they be not led into temptation, which when they do not, it is not only poſſible, that they ſhould be carried away by the *fleſh*, the *world* and the *Devil*, into grievous and heinous ſins, but ſome-
times

* *Aſ. Syn.*
de perſev.
Sanct. ſeſ.
4. p. 266.

times also, by Gods just permission, they are carried away: Which the lamentable falls of David, Peter and other of the Saints, described unto us in the Scripture, evidently shew. Whereupon Zanchy saith, *Quod negem electos in atrocissima scelera ruere posse, calumnia est; quasi ne-*

*sciam, & non deceam Davidis scelera, adulterium & homicidium, fuisse atrocissima & gravissima.**

* Lib. Misc.
in depuls.
Calum.
pag. 307.

4. My fourth and last step toward a proof of that proposition shall be this; that he who is fallen into such heinous sins, may be able to remember the doctrine that hath been taught him, concerning this point; or if he should forget it, he may

* In libello
Chr. Quest.
& Resp. p.
688.

have recourse to his Authors, out of whom he hath learn'd it: And if he consults Beza, * he saith *Interrumpi interdum fateor in gravibus tentationibus Spiritum — nunquam tamen penitus eripi dico; Et Paulò post. Sic veram fidem & ejus effecta in electis interrumpi dico, ut in iis qui lethargo laborant, & in Ebriis in quibus impediuntur animæ facultates, non tamen anima ipsa tollitur, quum inter lethargum, aut Ebrietatem, & mortem ipsam pluri-*

* In Enarr.
Catechet.
q. 53. ff. 11.
fol. 89.

*num interfit, aeterna verò vita certum pignus habeant, qui adoptionis Spiritum habent. And Ruardus Arcerius saith, * although, in the*
souls

souls (of the Elect) the flames of lusts, of re-
 venge, of hatred, and the burnings of divers
 wickednesses do oftentimes arise: though there
 be also manifold sins of ignorance and omissi-
 on, doing what they should leave undone, and neg-
 lecting what they should perform; yet be-
 cause these infirmities are covered with the me-
 rit of Christ, and for Christ's sake are not im-
 puted, they do not excuse the holy Spirit. Rom.
 8. 1. *There is no condemnation to them, &c.*
 so that should they assent to an error, *Quo*
fundamentum salutis, vel in totum vel ex parte,
evertitur, whereby the foundation of Salva-
 tion, is, either in whole or in part, overthrown,
 or violate the command of God, against con-
 science (*repugnante conscientia*) and by that
 means sin most grievously and foully, and through
 the most just judgement of God, loose the
 greatest gifts of the holy Spirit: yet are they
 not deprived of all, nor forsaken totally and
 finally. For God, who is rich in
 mercy, saith the Synod, * accord-
 ing to the unchangeable purpose
 of Election, doth not wholly take a-
 way his holy Spirit from his, no not in their grie-
 vous slips, nor suffers them to wander so far, as to
 fall away from the grace of Adoption, and state
 of justification, or to commit the sin unto death,
 or against the holy Ghost, or to be altogether for-
 saken of him, and throw themselves headlong in-

* Añ. Syn. de
 persec. Sanc.
 Art. 6. f. 266

to eternal destruction. Out of these four grounds, I shall now give you the proof of that *Minor* proposition, viz. That a gross sinner may be certain, &c. before his actual repentance of that sin.

Whosoever may be certain of his eternal election and final perseverance, may be certain of his salvation.

A man guilty of gross sin, v. g. an adulterer or perjurd person, without an actual repentance of his sin, may be certain of his eternal election and final perseverance. Therefore,

A man guilty of gross sin, v. g. an adulterer or perjurd person, without actual repentance may be certain of salvation.

The *Major* is evident of it self; because election and perseverance do contain all things necessary to salvation.

The *Minor* is proved thus,

Whosoever after his unfeigned conversion, and some good progress in holiness, may become guilty of gross sin, as adultery, &c. He, without an actual repentance of that sin, may be certain of his eternal election and final perseverance. A man after his unfeigned conversion & some good progress in holiness may become guilty of gross sin, as adultery, &c.

Therefore, a man guilty of gross sin, as adultery, &c. without an actual repentance
of

of that sin, may be certain of his eternal election and final perseverance.

The *Minor* is evident by the examples of *David, Peter,* and others of the lapsed Saints.

The *Major* is proved thus,

Whosoever may have *examined* the sincerity of his conversion and holiness, and may remember, the *result* of that examination to be a *certainty* of his eternal election and final perseverance, he, though he becomes guilty of gross sin, as adultery, may without an actual repentance, be certain of his eternal election and final perseverance. A man though he becomes guilty of gross sin, as adultery, may have examined the sincerity of his conversion and holiness, and may remember the result of that examination, to be a *certainty* of his eternal election and final perseverance. Therefore without an actual repentance he may be certain, &c.

The *Major* is manifest; because election, and perseverance (supposed to be the fruit and effect of it,) are said to be *absolute* and *immutable*; therefore, he that is *once* certain is *for ever* certain of them; not only *certitudine obiecti*; but *certitudine subjecti*. The *Minor* is undeniable; because this *examination* of his state, and the *certainty* which follows it, being, said, to be *possible*, and his *duty*; A man that is *unfeignedly* converted, and hath made some
good

good progress in holiness, is presumed to have performed it. Let me illustrate this very considerable truth by an example. Suppose a Prince makes a Decree that every person, who is listed under his Command, and ingageth himself in fight, against the common enemy; shall be a *Pensioner* to him during life: he that knows himself to have been enlisted, and to have fought against the enemy, though he be for the present a captive in the power of the enemies hands, yet, supposing that Prince, to have an absolute, insuperable, and irresistible power, and will to execute his said Decree, (as the *Synod* hath determined in our case) he may (if he were sure of life, as men are of immortality) assure himself, to be that Prince his Pensioner, with as great a confidence, as if he had never been taken captive. By this you may see upon what foundation the *Antinomians* build their judgement, [mentioned *Pa. 12. p.* by you, in the ninth opinion, of the *Saints Perseverance*] that though a believer fall into adultery and murder with David, or into Incest and drunkenness with Lot, he ought not to fear the loss of his justification, nor to be humbled with such considerations, nor to rise from the sin with such a motive. And though you think this opinion so gross, you need say no more of it then disclaim it; yet, it had

had become a wise *Master builder*, much better, to have razed the foundation, of such an edifice, as gives harbour to such *monsters* of opinion, and to have plucked up the *roots* of such a *pestiferous* weed; which, I have some reason to believe, you had so full and fair a view of in the *decyphering* of those opinions. For the short is; A man may be *certain* of his *immutable election* and *final perseverance*, or he may not. If he may not; then (in the opinion of the *Synodists* *) the foundation of firm and solid consolation is blown up. If he may; (as they unanimously, and strictly maintain) then he may be so still, after he be fallen (as he may be) into the most gross and horrid sins imaginable; as is proved above. From hence I shall draw another argument to prove this Doctrine, to be a *Doctrine not according to Godliness*; which is formed thus.

That Doctrine, which takes away (from some sort of men, under the guilt of gross sins) all fear of Gods displeasure, of hell fire, and of judgement to come; that is a *Doctrine not according to Godliness*. This Doctrine (which the *Synod* maintains) that a man may be absolutely certain of his *immutable election* and *final perseverance*, takes away, from
some

* *Jud.**Theol. ext.*216. *aph.* 9.

¶ p. 223.

ib. 5. p. 249.9. 9. *Jud.**Theol. prov.*p. 243. *ib.* 2.

¶ 276.

ib. 3.

some sort of men under the guilt of gross sins, all fear of Gods displeasure, of hell fire, and of judgement to come. Therefore this Doctrine is not according to Godliness.

The *Major* is proved; because the holy Scriptures do so frequently inculcate this fear of God, hell and judgement, as a preservative against defection and a spur to Godliness. Now *the just shall live by faith*: but if

*any man draw, back my soul shall have no pleasure in him**. Fear him, who after he hath killed, hath

* Hebr. 10.
38.

† Luke 12.
5.

† 2 Cor. 5.
10, 11.

power to cast into hell: yea, I say unto you, fear him †. We must all appear before the judgement seat of Christ--knowing therefore the terror of the Lord, we persuade men*.

The *Minor* is proved by what went before; and the undeniable consequence of the Synods Doctrine. *Qui sicut Electi sunt, saith Tossanus, penitus rejici & deserti nunquam possunt, tum quia ex decreto Dei certo & immutabili eliguntur, tum quia non possunt non semper deliquisse in Christo.* Who are so elected can never be altogether rejected or forsaken, both because they are chosen by Gods certain and immutable Decree, and also because they cannot but always

* Didacal. de praedest. per quest. propof. c. 4.

always

always be beloved in Christ. M. Baxter had notice of this argument (though he does not apply it to one, that lies under the guilt of gross sin as he might,) for he argues thus; *That which is impossible* (or certainly not future) need not, and ought not, and if known to be such, cannot be the object of rational fear, and care to escape it. *But the damnation, and the Apostasie of any of the sanctified, is impossible, or not future, and known so to be:* (according to the Doctrine of the Calvinists) therefore it need not and must not be the object of their fear, and care to escape it. M. Baxter may please to take notice that the argument may be made use of, as rationally, by any person, under the guilt of Adultery, or any other wasting sin, if he hath had any former sense, gift, or certainty of his immutable election, according to the Doctrine of the Synod. But what answer can M. Baxter give to this argument? For my own part, saith he, *the answer that satisfieth me, is this:* 10. p. 31. *that it's true that a known impossibility or non-futurity of evil doth evacuate rational fear:* But then he that will be perfectly freed from that fear, must have a perfect knowledge of the impossibility, or non-futurity. But Christ and his Apostles knew that those, whom they wrote to, had no such perfect knowledge

Of the S.
Persev.
p. 28. f. &c.

ledge : (It seems all the Divines of the *Synod* had, however they came by it, and herein *M. Baxter* dissents from them; for he saith farther,) *Nay more, it is not (at least by any ordinary means) to be expected in this life, that this knowledge of our sincerity, Justification, and perseverance should be so perfect as to have no degree of doubting, habitual or actual.* An in-

genuous confession! And, such is
Ibid. p. 28. the force of truth, it hath drawn a further acknowledgement from him in these words; *Moreover, we cannot deny but that carnal security, not onely in hypocrites, but in the godly themselves, may possibly, and too frequently take advantage for increase, from the Doctrine of Perseverance.*

Pag. 39. In consideration whereof he concludes afterward, that, a very great cautelousness according to the weight of our work, would be necessary, if our assurance of perseverance were perfect.

This, proceeding from so clear, and full a conviction of the danger that inseparably attends those Doctrines, I cannot but wonder what should induce *M. Baxter*, with the hazard of his judgement, to dispute so earnestly against the opposite *Tenents*; and not without manifest *interfering* in the procedure of

his discourse, as will appear by the
Ibid. p. 14. reflexions now to be made upon another

another Passage in that Treatise. *The Opinion of those Ancients* (saith he; meaning the Greek and Latine Fathers that were before the dayes of *Augustine* *) and of the *Jesuites, Arminians, and Luthera- * Pag. 3.* rans, who deny an absolute personall Election of men to faith and perseverance, and so maintain indefinitely a totall and finall falling from a state of justification, without excepting such elect themselves, is an error of dangerous consequence, against the grace and fidelity of God, if not against his wisdom and his power, and against the peace of the Saints: and therefore is to be carefully avoided and resisted; by those that would not wound their faith:

Answ. I confesse 'tis of dangerous Consequence indeed, if it be against Gods grace and fidelity, &c. but, who saith it is? Do the Maintainers of that opinion judge so? No. Then 'tis possible the inference of an *Adversary* may be drawn out by passion and prejudice, and so not naturally follow, but onely as it is forced to serve an interest. Whether this be of such an extraction, we shall examine presently, as soon as I have demanded, How those severall Parties forementioned, could except such elect themselves, (as you speak) when (as you confesse) they deny there are any such elect? But let us look upon the dangerous Consequence of this, which

you call *Error*. 1. Against the *Grace* of God, you say; Then it seems the whole Church of God, or next to the whole, (as you confesse) hath held an *error* of dangerous consequence, against the *Grace* of God

Account of
Persev. pag.
18.

† Of Sav.
Faint. pag.
24.

for thirteen or fourteen hundred years at least (as you write, though somewhat incongruously; for it should have been, more properly, fourteen or thirteen hundred at least: (but as you tell M. Barlow, † we all write incongruously sometimes; therefore that may passe).

We cannot extoll the *Grace* of God sufficiently: But we do not advance, but undervalue it, when we take upon us to bound it, or weigh it out at our own pleasure. Doctor *Sanderson* hath observed, the word [*Grace*] is one of the three words, that occasions most of the greatest controversies in the Church, for want of a due explication. But how were those *Antients*, and how is that opinion, (which you call an *Error* of dangerous consequence) against Gods *Grace*? Doth it conclude a man may be converted and saved without Gods *Grace*? you will not affirm it. Doth it follow from that opinion, that a man may receive the *Grace* of God in vain, or be wanting to it, or fall from it? If any of these, or all of them be the *Error* and of such a dangerous

dangerous Consequence ; 'tis at least a Consequence of Scripture. Receive not the grace of God in vain. Take heed lest any man be wanting to the grace of God : ye are fallen from Grace. Lastly, is this opinion against the Grace of God, because it implies, that mans Cooperation is indispensably necessary with it, that it may avail unto his final salvation? This is not onely Bernard's Doctrine but Saint Austins also. *Tolle liberum Arbitrium, non erit quod salvetur; tolle gratiam, non erit unde salvetur*; saith Bernard a: and Augustine b, to the same purpose, *Si non est Dei gratia, quomodo salvat mundum? Si non est liberum arbitrium, quomodo judicat mundum.* If there be not grace how shall he save the world? If there be not Free-will, how shall he judge the world?

2 Cor. 6. 1.
Hebr. 12.
Gal. 5.

a Traſſ. de grat. & lib. Arb.
b Ep. 46. ad Valentinum.

2. You say this error is of dangerous consequence against Gods Fidelity. Why against his Fidelity? Fidelity relates to ones word or promises. *Fidelis quia est verax in omni verbo, ac speciatim in omni promisso suo?* Faithfull is he that hath promised, saith the Apostle. But hath God passed his word or promise to any man for

Jacob. Laur.
in 1 Pet. 4.
61.

Heb. 10. 23.

such an *absolute personall Election to Faith and Perseverance*, as you there speak of? I trow not. There are *conditions annexed to his promises*, upon which they are suspended. *Heb.*

4. 1. Let us therefore fear, lest a promise being left, of entering into his rest, any of you, should come short of it. Be thou faithfull unto the death, and I will give thee a

Rev. 2. 10. crown of life. If we fail not of

our Fidelity to him, doubtlesse he

will not fail of his to us; He will make good his word and perform his part; Faithfull is

he that hath called you, who also

1 Thes. 5. 25 will do it. Nay though we be unfaithfull, yet he abideth faithfull,

he cannot deny himself; but, ha-

ving past his word to that pur-

pose, if we deny him, he will de-

ny us. You say, indeed, It is

impossible that true Grace should be

lost totally and finally. First, be-

cause God hath not onely decreed the perseve-

rance of the sanctified, but also the Holy

Ghost hath undertaken it as his speciall charge.

To which I answer, 1 Whether God hath

decreed the perseverance of the Sanctified, is

the question; and that you are not certain of

the truth of it, appears, in that you dare not

venture your salvation upon it, as

ibid. p. 17. you confesse. 2. If the Holy

Ghost

Ghost hath undertaken that charge *absolutely*; then every miscarriage in such a person under his custody, is that undertakers failing, and argues want of *power*, of *care* or *fidelity*. If he hath undertaken that charge but *conditionally*; then, notwithstanding his office and *Incumbency*, those under his charge, as they may grieve him by abusing their liberty to evil, so may they *despise* him, and *drive him* quite away, by their contumacy in it. But, Secondly, you say, the *faithfulness* of God (as farre as I can yet understand it) is by his promise engaged for the perseverance of all the truly justified and sanctified Believers. *Ibid.* Antw. Shew us such an (*absolute*) promise, and it sufficeth. If you cannot produce any but *conditionall*; we are where we were, and no further.

3. You say, *If not against his wisdom and his power*. Why, [*If not?*] was it not a suggestion to render the opinion, you contest against odious? Sure you know there can be no such matter; For 1. *Who hath been Gods Counsellor?* must he forfeit his wisdom, if his Decrees be not *calculated* to every man's humour? And 2. for his *Power*, how is that any way impeached by this opinion? Doth it suppose him to *Act* to the uttermost of his power, and yet to be *defeated* in his enterprise. Thus never did any Divine that was well in his

Preface to
Gros Relig.
Self: 12.

Rom. 2. 4.

Rom. 9. 19.

wits say, as you confesse, that
Grace is the effect of Gods Omnipotency. Well may a man despise
the riches of his goodnesse and forbearance and long-suffering: But
(in this sense) Who hath resisted
his will? Saint Augustine, whom
you look upon, as your great Father and Patron in this cause, (though you dissent from
him too) shall shut up this.

To this question; Whence the good will (in
men) should be; if by nature, why is it not in
all, seeing it is the same God, that
is the Creator of all? If it be by
the gift of God, why is not this in
all likewise, seeing he would have
all men to be saved? To this question, his Answer is very remarkable

to our purpose, *Vult Deus omnes homines salvos fieri, non sic tamen, ut eis adimat liberum arbitrium, quo vel bene vel male utentes justissime judicentur. Quod cum fit, Infideles quidem contra voluntatem Dei faciunt, cum ejus Evangelio non credunt: nec ideo tamen eam vincunt, verum seipsos fraudant magno & summo bono, malisque pœnalibus implicant, experturi in supplicis potestate ejus, cujus in donis misericordiam contempserunt.*

You see then that this opinion is of no dangerous consequence against the grace,
OR

or *fidelity*, much lesse against the *wisdom* and *power* of God. But hath not your own Doctrin that very dangerous influence which you unjustly charge upon the other? Is it not against the *Grace* of God, 1. In your *preterition*, which denies *Grace* to the farre greatest part of mankind. 2. In your *Physicall irresistible operation*, which turns *Grace* into *necessity* to all others? Is it not against Gods *wisdom* to injoyne that, under promises of life, and threatnings of damnation, to persons, that cannot possibly refuse it, to whom likewise he is supposed to have promised the *irresistible* effecting of it? And is it not against his *wisdom*, to invite others, and assure them, by *oathes* and *obtestations*, of a free and hearty well-come to the fruition of them; [both *and*, and *means*,] which by an *irrevocable* Decree he hath absolutely debar'd them of, from all eternity, according to your Doctrin?

Indeed I find you have made a good Provision to secure Gods *Fidelity* from violation in reference to the unregenerate; For, you maintain, though they be in *Covenant* with him and *oblige themselves*, yet he is not obliged, as a *Covenanter* to them; for he hath no mere outside promises, when he meaneth not as he speaks. And after

Disput. of
Right to Sa-
cram. p. 420.

Pag. 422.

you tell your Adversary, *Unregenerate men are really in covenant as to their externall engaging act; and this they may break. But doth it follow that they cannot violate their own promise, unlesse God be actually obliged by promise to them?*

This may very well secure Gods *Fidelity*: but whether his *sincerity* will be salved by it, I make some question. Doth he by his *Embassadours* and by *himself*, use so much holy courtship, with *prayers* and *tears* to allure poore sinners, and draw them into *covenant* to serve him, and all the while keep himself disingaged, make them no grant, not so much as passe his word, for any thing really sufficient to enable them to do, what he with so much importunity and the greatest expressions of love and tenderneffe imaginable, urges and engages them to do? This to my apprehension, doth intrench so much upon the riches of his mercy (*whereby are given unto us exceeding great and precious promises, that by these you might be partakers of the Divine nature*) † that I cannot readily, (without much greater evidence) subscribe to it.

† *Divinz naturæ nomine, non essentiam sed participatio-*

nem qualitatum intelligit, qua imago Dei in nobis respicitur. Beza not. min. ad 2, Pet. 1. 4.

But

But you have one assault more, to make upon *this* opinion, afore you leave it. You charge it therefore in the Rear, That it is against *the peace of the Saints*. Answ. 1. I wonder that you of all the *Calvinists* in *Europe* should make this objection, having written so much against it. Do you not confesse in the same papers, that the *Lutherans, Arminians* and others of that opinion have as much peace, and with as little doubting as yourselves? It is very clear, you say, that the denyall of the Doctrine of the Perseverance of all the sanctified, doth not necessarily destroy all Christian consolation. And a little after,

Account of
S. Persev.
pag. 19.

It were unreasonable and uncharitable to think that none of the Antient Churches (who were all of these Opinions as you confesse for thirteen or fourteen hundred years together) that differed from us in this, had Christian peace; that none of the Lutheran Protestants, or Arminians now have peace; that such holy men as Austin and Luther &c. were deprived of peace. A little after; If we could not have joy and peace in believing, except we receive it from the certainty of our own perseverance, then it would follow, that exceeding few even of them that hold the Doctrine of the Perseverance of all the justified, have joy and peace in believing. For that Doctrine of Perseverance can give assu-

rance of their own perseverance to
Ibid. pag. 20. none but those, that are certain of
 their sincerity and justification.----

But too sad experience, you say, telleth us that
 there be but few, exceeding few of the godly,
 among us, that are certain of their sincerity, ju-
 stification and salvation. In somuch that you

conclude not long after; I never knew the
 man that attained any more then such a strong
 persuasion, mixed with some doub-

Pag. 21. ings and fears, yet so far over-

Pag. 25. coming them, as to live a peace-
 able joyfull life. And foure pages

after, you say, We cannot deny but that the
 Doctrine of the certain perseverance of all the
 sanctified, may accidentally occasion much
 more trouble then consolation, to many doubting
 souls that are sincere.

2. Whom would you gratifie by your Do-
 ctrine? Those fierce Disputers for Assurance,
 which you mention, that lay they are sure
 of their salvation, with a great confidence; for
 want of other Arguments; Or those Opinio-
 nists, that no sooner run away
Ib. p. 20. 21. from the communion of the
 Church, but find themselves pre-
 sently wraps up with such a seeming certainty:
 or the passionate feelings of Hypochondriac all
 women, who after such a sudden fit of pre-
 tended assurance, fall into stronger pangs of
 doubting

doubting and trouble than any others? I profess I cannot see, what interest that *Doctrine* will serve, but that of the flesh. But care would be taken, lest this pretended peace of the *Saints*, should jostle out the real fear of God; and to the Preachers of it be worthily reckoned amongst those, that are lovers of pleasures more then lovers of God.

3. 'Tis most certain, the work of righteousness shall be peace, and the effect of righteousness quietness and assurance Isa. 32, 17. for ever. But would you have *Cordials* for them in their lapses, *Adultery*, *Incest*, *perjury*, *drunkenness*, &c. Take heed you do not cry peace, when there is no peace; For there is no peace to the wicked, saith my God. 'Tis your assertion, sin doth as naturally breed troubles and fears, as the setting of the Sun causeth darkness, or as a grosse substance in the Sunshine causeth a shadow; And this from the nature of the thing, and by the will of God. Therefore that of the *Psalmist* is considerable: I will hearken what the Lord will say; for he shall speak peace to his *Saints*; but let them not turn back to folly: Why? Because then, he will speak to them in his wrath.

4. In this case, (towards the renewing of repentance, the opinion you condemn doth afford much more encouragement and comfort than

then that you maintain ; because the Defenders of it hold no man excluded by an *Antecedent irrelative Decree* from that peace of God which passeth all understanding ; nor from the intercession and other benefits of Christs blood, which speaketh better things then that of Abel ; as yours do ; if not in word , yet certainly in effect.

Lastly, what provision have you made for the Saints Refuge , or to secure their peace ? you tell us ingenuously, in your-forementioned Pa-

There is no man of greatest holinesse certain that he shall not fall into some odious Scandalous sin ; For though there be promises of our perseverance in a state of grace (you should put in Conditionall) yet in the judgement of all, there is no promise to the best of us all, that we shall not fall into any such heinous particular sinne. No man is certain but he may be Drunk as Noah was, or Incestuous as Lot was, or commit Adultery and Murder as David did, or deny Obrist as Peter did. Now what shall become of such a man, if he so die, and there is no man that can be certain, (without extraordinary divine Revelation) but he may so die before Repentance ? In

*Disput. of
Justif. pag.
328.*

this case after one or two conjectures, (which you have little grounds and no proofs for) you resolve,

retolve, in these words ; If we should conclude that God hath purposely left men of such a middle condition (and no man is sure but he may be left so) without any certainty how he will deal with them, that so no man may be encouraged to sin, and in impudency, I think it no dangerous Doctrine, nor injurious to the body of saving Truth. And thus you see, what your pretended error [of such dangerous consequence, against the grace and fidelity of God, if not against his wisdom and his power, and against the peace of the Saints] is come to.

Your next thoughts, (which I shall reflect upon in this 20. Section of your Preface) are, That men are to be judged Godly or Ungodly according to the predominant Estimation, Election, Resolution, and Operation of their souls, and the bent and course of their lives, and not by a particular Act : because no act will prove us holy indeed, but what proveth a Habit ; and a predominant Habit. To this I shall make no difficulty to subscribe with these restrictions. 1. If when you speak of a particular Act, there be no equivocation in the word [particular] ; As when David is taxed for the matter of Uriah, and Peter for his shameful denying of Christ ; if you take these for Particular Acts (wherein notwithstanding, there was such a complication of continued enormities) you may as well take a

Sedition or Rebellion carried on with violence and blood for severall years together for a particular Act. 2. If the last Score of a mans life, be so shut up that it begets no prejudice against such a predominant estimation &c. For if after they have escaped the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ, they are again intangled therein and overcome, the latter end is worse with them than the beginning. 2 Pet. 2, 20. And if any man draw back, my soul shall have no pleasure in him. Hebr. 10: 38. In his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die. Ezek. 18. 24. And if the tree falleth toward the South or toward the North, in the place where the tree falleth, there it shall be. Eccles. 11. 3. 3. That one single Act of grosse sin doth set a man further back, then a single Act of the contrary virtue can set him forward; because though the good cannot deserve heaven, the bad do demerit hell; and (2.) though one single Act be not the performing, yet one may be the violating that Covenant, which doth oblige us to serve God in holinesse and righteousnesse all the dayes of our life. Luk. 1.

It follows in that 20. Section, That men thus Habituated, never live in a course of wilfull sin :--- and the ungodly have never one true act of saving love to God. This is true Re-
duplicative

duplicative [as thus *Habituated*, or *ungodly*] and in *sensu composito*: but not in *sensu diviso*; For the *Righteous* may turn from his *righteousnesse*, and so may the *ungodly* from his *ungodlinesse*. Intervals and vicissitudes they may have: but instead of judging one by the best, or the other by his worst hour, 'tis our duty to call the sinner to repentance, and to tell the dutifull; Blessed is that servant, whom his Lord when he cometh shall find so doing.

For your advise to Master *Pierce*, to try himself, I like it well, if it proceeds from a charitable Monitor; not so well, if from a supercilious censor: And truly the close of your Section carries some suspicion that it doth so; For you say (and in perfect sense of your own severity; which induced you to usher in your saying, with this Preface; *Be not angry with me if I tell you*) that if I must needs choose one of the two, I had rather die in the state of *David* before *Nathan* spake to him, or of *Peter*, after he had denied his Lord, then of *M. Pierce*, that hath committed no such sin, now after this Book, which it's like you repent not of (with the rest of your failings, which are known to God.)

A strange Option, to fall from a considering Person! You say (Sect. 18.) that the sin of *Peter* and *David* put them into that present incapacitie for heaven, that Actuall Repentance, and deep and serious Repentance too, was necessary to their recovery and forgiveness.

You would tempt a man to think that you do not believe your self, or at least, that you uttered those passages very unadvisedly. What, had you rather die in the state of *David* or *Peter*, (under the guilt of those wasting sins) that is, in such an *incapacity* for heaven, that *Actuall Repentance*, and *deep and serious Repentance* too, were necessary for your recovery and forgiveness; had you rather die in this state, then in the state of *Master Pierce*? If you be advisedly of this mind, where is your *Faith* for your self? Do you believe a *third* state after this life wherein your soul may be purified and made fit for heaven? Where is your *charity* to *M. Pierce*? Of evils we presume you would choose, that which you thought the least. And do you think his soul in a worse condition then theirs, who are in a present *incapacity* of salvation, and stand in need of an *Actuall Repentance*, and a *deep and serious Repentance* too, in order to their recovery and pardon? Why, what evill hath he done? He hath written a book, a very learned book (as *M. Baxter* worthily commends it) in *vindication* of himself from those slanders, which an eager *Antagonist*, had cast upon him for a former *vindication* of his God. Herein *Master Baxter* (as if he had taken his line and plummet, and sounded the depth of *Master Pierce's* heart

to the very bottome, and discovered clearly from what fountain, they issued) finds (in his opinion) *uncharitable passages*; and these induced him, to resolve, *if he were put to it, to prefer that Option.*

Be not angry, Sir, if I put S. James his question to you upon this occasion: *Are you not then partiall in your self; and become a judge of evill thoughts?* Jam. 2. 4.

For you are clean contrary to God in judgement. He judgeth the person by the works: you judge the works by the person.

The bitterest expressions that fall from your Dissenting Brethren, you can have this excuse for; *We are united in Christ, and in hearty love to one another.*----

We are so far agreed, that we do without scruple professe our selves of the same Faith and Church:-- And

Disput. of Right to Sacram. in the Preface.

if any salt be mingled in our writings (which is usuall in Disputes which are not lifelesse) it is intended rather to season then to fret, or to bite: that which each one takes to be an error, rather then the man that holdeth it.---- And thus on both sides, those that erre, and those that have the truth, do shew that error is the thing which they detest, and would disclaim it, if they saw it; and that Truth is it which they love, and are zealous for it, so farre as they know it. Sir, a little of this candor or charity would

would have made a better construction of those passages in Master *Pierce* his book (at least to alleviate your censure) than what you put upon it. But the judgements of some men are so byassed towards the *Party* they have espoused, that what they account but *venial* or *infirmities*, if not *laudable* in them, shall be censured as *damnable* in those against whom they set themselves in opposition. To this purpose I find an observation so pertinent,

B. 10. of
his Com-
ment on the
Creed. pag.
3181.

in that profound Doctor,
D. Thomas Fackson, that I cannot
forbear to transcribe it for the be-
nefit of the Reader, *The Turks*,
saith he, being ignorant, or not
considering that there is an Immu-
table goodnesse precedent to the Act or exercise
of Gods will; A Goodnesse, whereof his will,
however considered, is no cause; For it is
coeternall to his will, to his wisdom and Es-
sence: they fall into grossly absurd errors.
And consequently unto this their ignorance, or to
the common error, that all things are good onely
ly because God willeth them, they sometimes
highly commend, and sometimes deeply discom-
mend the selfsame practises for quality and cir-
cumstances, with as great vehemency of zeal
and spirit, and with as fair protestations of o-
bedience in all things to Gods will, as any other
men do.

For

For Selimus to attempt the deposition of his Father, was in their Divinity a good and godly Act. For Bajazet to take Arms against his Brother, was an abominable impiety. What was the reason? Selimus his attempt found good success; for he prevailed against his Father, and this was an argument, that it was Gods will that he should so do. But Bajazet miscarries in his attempt against his Brother, and his disaster was a proof sufficient that God was displeas'd with his attempt, it was not his will that he should prosper. And seeing his will is the onely Rule of Goodnesse, seeing he did predestinate these two Princes, as he did Jacob and Elau, the one to a good end, the other to an evil; the self same Fact or attempt was good in the one, but wicked in the other. We all condemn it as an error in the Turk, for measuring the difference between good and evil, by the event. But even this error hath an Originall which is worse. They therefore measure all good and evil by the event, because they ascribe all Events (without exception) to the irresistible will of God, and think that nothing can fall out otherwise than it doth; because every thing is irresistibly appointed by Gods will, which in their Divinity, is such a necessary Cause of Causes, and by Consequence of all Effects, as the Author † of the said Epistle would have it to be. Who-

† M. Burton
soever

soever he be, whether Jew, Turk, or Christian, which thinks that all events are so irresistibly decreed by God, that none can fall out otherwise then they do, must of necessity grant, either that there is no morall evill under the Sun, or that Gods will (which is the Cause of Causes) is the onely cause of such evill.

But is the like sinne or error expressly to be found in Israel? Do any make the same Fact for nature, quality and substance, to be no sin in one man, and yet a sin in another? or to be a little sin in one man, and a grievous out-crying sin in another? Though they do not avouch this of Rebellious attempts against Prince and State or of other like publick Facts, cognoscible by humane Laws; yet the Principles of Predestination commonly held by them and the Turk, draw them to the like inconveniences, in transforming the immutable Rule of Goodnesse into the Similitude of their partiall affections in other cases.

The Adultery and Murder, which David committed, had been grievous sins in another man, but in David being predestinated, they were but sins of infirmity: sins by which the outward man was defiled, not the inward man. Such a sin was incest, in Lot; Such are all the sins committed by the Elect. Thus saith Doctor Jackson,

And

And this is as like Master *Baxters* doctrine as if that great *Prophetick* Spirit, had been in his very bosome at the writing of those passages. For, saith Master *Baxter*, *The sinne of Peter, David, &c. was exceedingly in regard of manner, ends, concomitants, &c. different from the like Fact in a gracelesse man, And two sections after, Men thus habituated (to Godliness) never live in a course of willfull sin (though elsewhere †, he saith, How long Afa or Solomon sin'd we know not: Nor can any man possibly determine justly how long a man may live in the practise of such a sin; and yet have true speciall Grace, and a state of Justification:) nor have any one sin which for Ends, concomitants and all, is such as that of unsanctified men. What! do the Godly mans Relations extenuate his Commissions? Is his sin lesse, because his light, and Gods love towards him have been greater? The more indeerements he hath received, the more is his ingratitude heighten'd: and the more encouragements have been conferr'd, to continue him in his allegiance, the more execrable is his Apostasie and Rebellion; and all those sweet and gracious experiences of Gods favour, which he hath enjoyed, by his perversity, are raised up to be Aggravations of his crime.*

In his Preface Sect. 18 (materially) more heinous Sect. 20. † *Disput. Sacram. pag. 331.*

But

But Master Baxter having considered too, That, as it is a greater measure of spirituall refining and purity, that is promised and justly expected under the Gospel, so a greater measure must be looked after by every man in himself, and by the Guides of the Church in its members; yet he resolves, that a man may be oft drunk, and oft commit fornication, he knows not justly how oft, and yet have true grace. And a little after, We know many that we see great signs of grace in, and that are well reputed of as eminent for Godlinesse, that do frequently commit as great sins, as some kind of rash swearing seems to be: For example, It is too rare to meet with a person so conscionable, that will not frequently back bite, and with some malice or envie speak evil of those that differ from them in judgement, or that they take to be against them, or that they are fall'n out with: They will ordinarily censure them unjustly, and secretly endeavour to disgrace them, and take away their good names, and love those that joyn with them in it: So how many Professors will rashly raile and ly in their passions? (yea, and out of their passions too.) How few will take well a reproof, but rather defend their sin? How many in these times, that we doubt not to be godly, have been guilty of disobedience to their Guides, and

and of Schism, and doing much, to the hurt of the Church? A very great sin. Yes, with a witnesse, and would have deserved Sequestration at the least, if it had been committed by persons of another persuasion, than your Party is of: but in your selves, these and whatever sins else, Adultery, Murder, Incest, Denying of Christ, cannot be of moment enough to cut a man off from the state of grace. But tell it not in Gath, publish it not in the streets of Askalon: You were loath, you say, these things should have been made publick, as knowing how unfit it was for the eyes of the profane. In your Preface there.

Ubi supra
in Preface
pag. 17.

This makes me reflect upon what you have written concerning mens placing their Religion and holinesse in their opinions, and so turning from the life of Faith and Love, to speculation and vain janglings. This is a bait, you say, by which the Devil hath caught multitudes of souls in all ages of the Church, and especially of late: when he cannot keep men in open profanenesse, then he will tempt them to think, that such a Party, and such a Sect are the only right and holy people; and therefore if thou get but among them, and be one of that opinion and Party, then thou shalt be saved. And hence it is that we see that men who are so

Treatise of
Conversion,
pag. 297.

zealous

zealous for their Parties, and glory so much in severall opinions, do yet many, and very many of them live so unacquaintedly with God, and Heaven, and are such strangers to Christian charity, and can freely reproach both common Christians and Ministers, and speak evil of the things they understand not, and take their railing Accusations for their Piety, and walk in discord and hatred, and disunion from the Church of God, and be glad when they can bear down the reputation of their brethren, whose labours are necessary for the good of souls. This I confesse is a most undeniable, though a most sad truth. But it would be considered withall, Whether, it were not some of the present Leaders of the people, that have caused them to erre so horribly in this particular; and whether they do not still flatter and tooth them up in it, by persuading them, they continue in a safe condition, their state of Grace is no whit interrupted, they are very Godly persons for all that?

These and such like Doctrines and practices are they; that give no lesse scandall then advantage to the Socinians, as *Szlichtingius* upbraideth *Meisner*; (disputing that Question with him. [Num ad regnum Dei possidendum necesse fit in nullo peccato Evangelicæ doctrinæ adverso manere?] Hæc quæstio ita est comparata,

In Prefat.
pag. 5.

dendum necesse fit in nullo peccato Evangelicæ doctrinæ adverso manere?] Hæc quæstio ita est comparata,

comparata, *saiſh he*, ut homines mirum in modum hic ſemetipſos ludant ac decipiant. Aliter enim ſeſe de ea ſentire credunt, quam revera ſentiunt. Nam cum aperte negare non audeant, trita ſanctitate, & a vitiis puritate ad regnum Dei poſſidendum opus eſſe; ſi penitius eorum ſenſum mentemque excutias, longe aliter ſtatuunt. Tantoque nocentior eſt hic error, quanto occultior. *Meiſnerus*, certe ita hunc locum diſputat, ut non tantum id, quod aſſerit *Socinus*, ſe concedere dicat. ſed etiam longe majorem ſanctitatis perfectionem requiri aſſermet, *Socinumque* & exemplis, & dictis, & rationibus, & omni denique argumentorum apparatu urget, quod aliquid de tanto pietatis rigore remittat. At ſi quid in reſeſſu lateat inſpicias, deprehendens omnia illorum de pietate dicta ſplendida, atque magnifica, eo tandem recidere, ut in peccatis, vitiisque manentibus, quamvis ante vitæ exitum depoſita non fuerint, inductis in eorum locum virtutibus, dummodo morientes meritum Chriſti ſibi applicent, peccatorumque dolore tangantur, Regni cœlorum juſ & hæreditatem aſſerant. Hoc verò quid aliud eſt, quam quod in ſpeciem neceſſarium ad regni Dei adeptionem eſſe dixeras, ſeipſa non neceſſarium eſſe ſtatueret? That is, [*Whether it be neceſſary for a man, to the obtaining the Kingdome of God, that he*

continue in no one sin which is contrary to the Doctrine of the Gospel] This Question, saith he, is so stated, that men do strangely delude and cheat themselves, in the case, in which they fancy themselves to have another sense of the businesse, than indeed they have. For although they dare not flatly deny, but such an exact holinesse and cleannesse from sin, is needfull to the obtaining the Kingdome of God; yet if one look more narrowly into their sense and thoughts, we shall find them quite of another mind. Now this error is the more dangerous for being so close and covert. Meiserus in his disputing the controversie does not onely acknowledge what Socinus asserts; but will have a far greater measure of sanctity required; and takes Socinus to task, both with Examples, Testimonies, Reasons, and all manner of Arguments, else, for his remitting any thing of that height and rigour of Piety. But if a man looks what lyes within these mens breasts, he shall find all their high and splendid professions of Piety signifie no more at last than this: They believe that though men lye in never so many sins and iniquities to their dying day, without any regard to vertuous and good living, yet if at their expiration they can apply the merits of Christ to themselves, and be touched with a remorse for their sins, they may challenge the Kingdome of heaven as their due right and inheritance. And what's this but to say in plain

terms, that what they had before affirmed in shew to be necessary towards the obtaining Gods Kingdome, is in very deed and really not necessary? Thus in his *Preface*. And in his *Disputation* he renews the reproach in these words; Jam antè monuimus, Meisnerum, & qui Theologiam istorum sequuntur, in speciem rigidos esse pietatis propugnatores, re ipsa tamen nihil minus quam hoc agere. Nec ulla alia istius facati rigoris est causa, quam quod non tantum in eo ad salutem futurum esse putent, siue quis vera vita sanctitate sit praeditus, siue minus. Itaque de pietate sic loquantur, tanquam si in alieno foro res ageretur. Serenè pietatem extollunt, etiam minimos actus peccati damnare docent, dummodo sibi sine solutis discrimine liceat non tantum actus vitiosos committere, sed etiam in habitibus hærerè. Probitas laudatur & alget. Revocate tantum ad usum pietatem, & mox nobiscum sentietis. That is, We told you formerly how Meisnerus and the rest of the Disciples of that kind of Theology, are for their own side very rigid Champions of Piety: but in truth they mind nothing lesse. Nor is there any other reason for this their dissimbled rigidnesse, but their persuasion and belief that it is of little or no consequence to salvation, whether a man be en-

dow'd with true Holinesse or not. Hence it is that they still speak of Piety, as if they were pleading a cause wherein themselves are not at all concerned. They cry it up for excellent, and tell us that the smallest sins will damn a man; but themselves the whilest will have leave both for the Acts and Habit of sin, and yet without endangering their salvation: they are hot in the commendation of Vertue, but cold in the practice of it. Recall but that once, and you shall see I shall soon be of a judgement.

And now it will fall in very seasonably, to examine the truth of what you would fain have granted you (because you are not able to prove it,) in the 36. Section of your Preface. Where you urge Master Pierce (upon a false ground) thus; Let that then be known to be the difference, that they make God
 * Calvinists. more gracious, and man more sinfull and impotent than you do: and do not say, that which is not so, that they make God lesse Gracious, because they make man more sinfull. But we must not swallow so grosse a fallacy, as you would put upon your Reader; Do not say, that they make God lesse Gracious, because they make man more sinfull. Why, who doth say so? That their making man more sinfull, is the Cause of their making God lesse Gracious? The Fallacy is Cause pro non Causa. But as they assign other Reasons why

why you make God *lesse* Gracious . so with Good Reason they affirm , that you make man *lesse* sinfull, (though in some sense more *impotent* .)

1. Which side is it, that restrains Gods *will* and *intention* of saving ; to a few , even of those, whom he calleth to salvation ? Is it not the *Synod* and the *Calvinists* ? Which side doth extend Gods *will* and *intention* of saving to *all* that are called, according to the holy scriptures, which say, *God would have all men to be saved, and come to the knowledge of the truth.* 1 Tim. 2. and, *He would not that any should perish, but that all might come to repentance.* 2 Pet. 3. Is it not *Matter P. Tilenus* and the *Remonstrants* ? which of them then make God *most* Gracious ? 2. Which of the *Parties* is it, that ascribes to God , none but an *externall will*, or an outward signification onely, and that *in the first intention* of God ineffectuall, when he calls the *Reprobates* to salvation ; nay rather, who is it that attributes to God plainly a *feigned will*, whereby he would *seem* willing to save them, whom he hath *professedly* willed and decreed to *Reprobate*, that is, to destroy, for his own glory ? Is this the *Doctrine* of the *Remonstrants*, or of the *Calvinists* ? 3. Who are they that do attribute to Almighty God a will, whereby he *wills* that they whom he

hath by his own immutable decree willed to reprobate, for the glory of his Name, should believe in Christ, and if they will not believe (which he hath willed to deny them the grace to do) should become guilty of a greater condemnation? Is this suitable to that Name proclaimed to Moses, Exod 34. 6. *The Lord God Mercifull and Gracious?* And is this the Doctrine of the Remonstrants, or of the Calvinists?

But you argue (Section 33. *He that saith [All that ever are sanctified truly, shall be saved] doth more advance the grace of God, than he that saith [some that shall never be saved, are sanctified.]*) Answ. 1. You must not obtrude a fallacy upon us, *A ditto simpliciter*: For all that are truly sanctified shall be saved, Mat. 5. 8. *Blessed are the pure in heart, for they shall see God.* But if they cease to be sanctified, the case is altered. Ezek. 18. 24. 2 Pet. 2. 20.

2. When you speak of advancing Gods grace, you may understand it, either of Gods love and favour towards us, or of the effects thereof, viz. some habit or quality, or operation, dwelling in us, or imprinted, or moving upon us. If you take *Grace* in the first sense; then indeed you may be said to advance Gods grace, when you tell men, they may often commit fornication, revile and stan-
der

der their Brethren, be disobedient to those Guides (both Civill and Ecclesiasticall) whom God hath let over them, rend the Church by Schisms, and yet continue in Grace and be eminent for Godlinesse; Nay in this sense you may be said to advance Gods Grace, when you Proclaime a generall Gaole delivery for the very Devils, as Origen did. But, I believe, God will Con you little thanks (as we say) for such commendations of his Grace. If you think by such opinions and doctrines to advance the Glory of his Grace; I must take the confidence to declare otherwise. For 'tis his Grace in the second sense, that he desires should be advanced (because that is the best way of advancing the other) and the best measures we can take of the Glory hereof, are his own will revealed in his word (by his Son and his Apostles) and they tell us †, to be zealous of good works, and to be holy in all manner of conversation and godlinesse, is the best praise (we can render) of the glory of his Grace. Hereby is my father glorified that ye bring forth much fruit. Joh. 15. 8. And thus the Remonstrants do more advance Gods Grace than the Calvinists.

As they make God more Gracious, so they make man more sinfull, even such of them, (if there be any such) as deny Originall sin;

† Tit. 2. 11,
12, 14.
Epb. 1. 6.
1 Pet. 2. 9.

For sure (1.) He is more sinfull, who is sinfull by inherent pollution, than he that is sinfull onely by an extrinsick imputation (as the

† See in the
Epist. of the
Exam. of Ti-
lenus.

Posterity of *Adam* are said by *Calvin* † to be); For *this* way, *Babes* of a span long, and the *Son* of *God* may be sinfull: but *that* way, none but *Devils*, and men arrived to a capacity to consider and make election. 2. He makes man more sinfull that places the originall fountain of his uncleanness in his *own* heart, than he that derives that uncleanness unavoidably to him, through *forreign* channels, from a spring head, that was opened at a great distance from him, not onely befc. e he had power to oppose, or protest against it, but before he had a being. 3. He makes man more sinfull, who makes his sin *personally* voluntary, and of his own free choise, than he who makes it necessary and unavoidable (*ab extrinseco*). The Reason is, that in all these Cases, the one doth *aggravate*, the other doth *extenuate* the sin.

But to proceed, He that provides a faire and sufficient excuse for Mans sin, doth make man *lesse* sinfull, than he that provides none, but chargeth all his sin, with all the aggravations of it, upon his own will; The *Calvinists* do the first, the *Remonstrants* the last. That *God* doth for the sin of the *first* Parent, punish

nish man with an *impotencie*, or utter inability to believe and obey, and after that *mulett* of impotencie inflicted, that he doth require of him the *Act* of faith and obedience, which cannot be performed without a new power, He that delivers this Doctrine, makes man excusable; The Reason is, there can be no better excuse for the omission of a duty, than an utter *inability* to perform it: and if he to whom the duty is supposed to be due: hath inflicted that *inability* by way of punishment, before the obligation of the duty is of force, in all reason such an obligation is to be *void*, and of *none effect*. For example; A Prince commits a son to prison for his Fathers treason, (which he will needs intail upon him,) gives order the man be put in irons, and secured under custody; (and this is the *Reprobates* case, being tyed and bound in the chains of *Adam's* sin, and kept in thraldome under the power of the world and Satan); afterwards he causeth proclamation to be made to summon that prisoner to attend him at his Court, (though the former Decree for his restraint continues in full force irreversibly) and in case he doth not make his appearance: (which that Prince his own order and warrant unrepealed, hath made impossible for him) this poore prisoner is sentenced to have his present and unavoidable misery aug-

mented by the accession of new and greater torments. Now in this case, whether this prisoners *non-appearance* at Court ; (for disobedience I cannot call it) ought to be accounted a crime , or rather held altogether *excusable*, and a misery the more to be pitied in that it is unavoidable, I leave to every unbiassed judgement to determine. But this is according to the Doctrine of the *Calvinists*, as is evident from what hath been said above.

2. He that saith no man, whether *Elect*, or *Reprobate*, can abstain from sin, unlesse he be kept back from sinning, by a *speciall* inter-nall, and in the *intention* of God, *effectuall* grace administred every moment, He, when man doth sin, renders him *excusable*. The Reason is, because his excuse resteth upon the *defect* of that *Divine Grace*, which *defect* depends upon the sole will of God, and which (what ever it was in *Adam*) is not now in the power of man to hinder. But that the *Calvinists* say this, needs no other evidence than what hath been alleaged already. Therefore they make man *lesse* sinfull.

I confesse, in another sense, you may be said, to make man more sinfull (as he that puts away his wife, is said, (in the Phrase of Scripture) to make her commit *Adultery*, Mat. 5. 32.) For 1. the *Non-elect* you make (in
this

this sense) *desperately* sinfull: giving them too just an occasion to take up that resolution of those wretches mentioned, Jer. 2. 25. &c. 18. 12. *There is no hope, but we will walk after our own devises, and we will every one doe the imagination of his evill heart.* Why should I attend upon Gods Ordinances, reade, hear, pray, endeavour to mortifie lusts and appetites, and keep a good conscience in all things, seeing these will (if not render me liable to a soarer judgement, and greater condemnation) but make me inexcusable; and not conduce at all, to my salvation; I being left in an utter *incapacitie* for that injoyment and happinesse, by Gods *eternall and immutabile preterition*? 2. As this Doctrine makes some men (All the *Non-elect*) more *desperately* sinfull, so it tends to make others *Presumptuously* sinfull; for, as no sin of *theirs* could hinder their *election*, that Decree for their salvation being irrespectively made in their favour, from all eternity: so no sins, how many or how enormous soever (as was shew'd above) can hinder their *finall perseverance*; (that being an *infallible and necessary effect* of the said Decree of Election) and so all the sins of persons under that Decree, are reckoned but *infirmities*, or *castigations* proceeding from Gods paternall love (as M. Perkins saith) that shall never be able to excuse the spirit of
Grace,

Grace, but serve rather to promote and confirm it, and likewise to advance their Glory.

And yet, (notwithstanding your Doctrine makes them thus presumptuously sinfull; so full is it of contradictions, that) it makes them *lesse* sinfull too; for *he* whose sins cannot exclude him from the kingdome of heaven, certainly is *lesse* sinfull than he, whose sins do exclude him from it, (else God should not judge men according to their works) But the sins of the *Elect*, whether Adultery, Murder, Perjury, Incest, or the like; cannot exclude them from the Kingdome of heaven; and yet the sins of the *Non-elect*, their Adultery, Murder, Perjury, Incest, and the like do exclude them. If you say this is not from the nature of the sin, but from Gods *speciall* indulgence and favour. I reply, God hath made but *One* Rule for all sorts of men, and it is peremptory. *The works*

Gal. 5. 19, 20, 21. *of the flesh are manifest which are these, Adultery, fornication, uncleannesse, lasciviousnesse, idolatry, witchcraft, hatred, variance, emulation, wrath, strife, seditions, heresies, envying, murders, drunkennesse, revellings and such like: of the which I tell you, --- that they which do such things shall not inherit the kingdome of God. Now I demand; Are the sins, which the Elect do at any*

any time commit, such sins as these, yea or no? Is their Adultery, drunkenesse, sedition, heresie, such as these here mentioned by the Apostle? If they be not such, then the *Elect* even when they do the *same Fact* for *nature, quality and substance*, with the *Non-elect*, are notwithstanding *lesse* sinfull than they are; which is the thing to be proved. If they be the *same* for heinousnesse, then by this Generall Rule, they must exclude them out of heaven. For *he that doth these things whatever he be, shall not enter there*; This is further confirmed by that Rule in *Logick*; That *an universall Negative may be simply converted*. If no Tree can be a Man, then no Man can be a Tree. If no Adulterer, no Incestuous, no perjur'd, no seditious, no disobedient, hereticall, unrighteous person, nor doer of any of those works of the flesh mentioned by the Apostle, can enter into the kingdome of heaven: Then no man whose entrance into that kingdome is *Immutably* and irrespectively determined can be an Adulterer, incestuous, perjur'd, seditious, disobedient, hereticall, unrighteous person. If you say, he may be such and yet Repent, and then be capable of entering into that kingdome, which he was not before. I answer, That his entrance being

Immutably

See Doctor
Jackson, 1^o.
B. of the
Comment. p.
3162.

immutably and irrespectively determined, his want of Repentance can no more hinder his entrance, than it can *rescind* the Decree of God; and therefore though you do but incline to think so of a person once sanctified, that though he doth fall into such wasting sins, if he be cut off by death before repentance, he shall be fully pardoned at the instant of death, and so be saved; yet you say, of all the Elect, you are sure of it. Hence it appears that you hold such persons to be *lesse* sinfull then those of the Non-elect. Yea, their very sins of the *same* nature, for *substance* and *quality*, with those of the *Non-elect*, to be *lesse* sinfull.) And this you averre expressly more than once in your Preface, for you say, *The sin of David, Peter, &c. was exceeding different from the like Fact in a Gracelesse man*, in regard of *End, Manner, Concomitants, &c.* But here I must expostulate. What other end would an *un-sanctified* man propound in denying of Christ, but his own safety to escape persecution? and did not Peter propound that end to himself? And after what other *manner* and with what *Concomitants* could it be attended in an *un-sanctified* man? would he have stood to it with *more* confidence, or have

Disput. of
 Justific. pag.
 398.

Account of
 Persever.
 pag.

Sect. 18, &
 20.

have used bigger oaths and execrations? For Davids sin, what the manner and concomitants of that were, we have considered before; and I would fain be satisfied what end he propounded to himself in that matter, more than another Adulterer aims at, even the satisfaction of his lust? He did not intertain such a thought surely, that it should conduce to Gods glory. You disclaim that opinion your self, in your sheet annexed to your debate with M. Barlow † where you say; *Either David in Adultery did desire flesh pleasing for it self, or for some other end. If for it self, then it was his ultimate end in that Act: If for somewhat else as his end, For what? No one will say it was for Gods Glory. And there is nothing else to be it. This was then your opinion.*

† Of Saving Faith, pag. 92.

Thus you see your Doctrine, as it makes God lesse Gracious, so it makes man lesse sinfull; whether you understand the *Elect* or *Non-elect*. And yet it makes man more impotent too. (a strange *Paradox!*) But a true saying; for (according to some of your Calvinists (as *Piscator* and *Maccovius*) it concludes, *No man can do lesse evil, nor more good than he doth; His will being infallible and irresistibly predetermined to every individuall Act, as was declared above; so that he*

he can no more advance *one* single step further towards hell or heaven, but as he is so predetermined, than *adde a cubit to his stature.*

And you make the *Elect* so *impotent* (as I may say) in respect of sin, they cannot *effectually* and *eventually* hinder, either their *Conversion* or *finall Perseverance*; on the other side, you make the *Non-elect* so *impotent* (and under the influences of *Common Grace* too, as you

a *Preface*

Secl. 20.

b *Disp. of*
Justif. pag.
304.

call and define it) that they cannot so much as exert one *Act* of *Saving love*; nor intertain a good *purpose* or *intention* b. Such is your *Sufficient Grace*. Of which enough before.

Sacred

SACRED AMULETS,
OR
Spiritual Charmes

Against the *poisonous* suggestions of the
Three Grand Tempters of Mankind,
to prevent Apostasie.

I. The DEVIL.

Luk. 22. 31. Behold, Satan hath desired to
have you, that he may sift you as wheat.
Revel. 12. 4. And the Dragon stood before the
woman, which was ready to be delivered,
for to devoure her child as soon as it was
born.

The AMULET.

Heb. 3. 12. Take heed, brethren, lest there be
in any of you, an evill heart of unbelief,
in departing from the living God.
1 Pet. 5. 8, 9. Be sober, be vigilant: because
your Adversary the Devill, as a roaring
Lion,

546 *An Antidote against Apostasie.*

Lion, walketh about, seeking whom he may devour,

Jam. 4. 7. Whom resist, stedfast in the faith; and he will flee from you.

I I. T H E W O R L D.

Mat. 4. 8, 9. Again, the Devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them: And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

2 Cor. 6. 8. By honour and dishonour: by evil report and good report.

2 Cor. 11. 24, 25, 26, 27. Of the Jews five times received I forty stripes save one: Thrice was I beaten with rods: once was I stoned: thrice I suffered shipwreck: a night and a day I have been in the deep: In journeyings often: in perils of waters, in perils of robbers, in perils by mine own countrey-men, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the Sea, in perils amongst false Brethren.

Joh. 16. 1, 2. These things have I spoken unto you, that yee should not be offended. They shall

shall put you out of the Synagogues : yea, the time cometh, that whosoever killeth you, will think, that he doth God service.

The A M U L E T.

1 Joh. 2. 15, 17. Love not the world, neither the things that are in the world. --- For the world passeth away and the lust thereof : but he that doth the will of God abideth for ever.

Phil. 4, 11, 12. I have learned in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound : every where, and in all things I am instructed, both to be full, and to be hungry, both to abound, and to suffer need. I can do all things through Christ, which strengtheneth me.

Luk. 12. 4, 5. Be not afraid of them that kill the body, and after that, have no more, that they can do. But I will forewarn you, whom ye shall fear : fear him, which after he hath killed, hath power to cast into hell : yea I say unto you, fear him.

Rev. 2. 10. Fear none of those things, which thou shalt suffer, behold, the Devill shall cast some of you into prison, that ye may be tried, and ye shall have tribulation ten dayes :

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dayes: be thou faithfull unto death, and I will give thee a crown of life.

Mat. 26. 41. Watch and pray that ye enter not into temptation.

III. The F L E S H.

Jer. 17. 9. The heart is deceitfull above all things, and desperately wicked.

Jam. 1. 14, 15. Every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.

The A M U L E T.

Prov. 4. 23. Keep thy heart with all diligence; for out of it are the issues of life.

Luk. 21. 34, 36. And take heed lest at any time, your hearts be overcharged with surfeiting, and drunkennesse, and the cares of this life, and so that day come upon you unawares. Watch ye therefore and pray alwayes, that ye maybe accounted worthy to escape, --- and to stand before the son of man.

1 Pet.

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1 Pet. 2. 11. *Abstain from fleshly lusts, which war against the soul.*

Job. 30. 1. *I made a Covenant with mine eyes; why then should I think upon a maid?*

Psal. 119. 37. *Turn away mine eyes from beholding vanity: and quicken thou me in thy way.*

Col. 3. 5. *Mortifie your members which are upon the earth: &c.*

1 Cor. 9. 27. *I keep under my body, and bring it into subjection: lest that by any means, when I have preached unto others, I myself should be a cast away.*

The

Ex Synodo Arelatensi, contra Lucidum Presbyt.

I. Anathema illi, qui per Dei Præscientiam (vel Decretum) hominem in mortem deprimi dixerit.

II. Anathema illi, qui dixerit, illum qui perit non accepisse ut salvus esse posset.

III. Anathema illi, qui dixerit, quod vas contumeliæ non possit assurgere, ut fiat vas in honorem.

IV. Anathema illi, qui dixerit, quod Christus non sit mortuus pro omnibus, nec omnes salvos esse velit.

Prosper ad object. Gallorum III.

A sanctitate ad immunditiam, à justitia ad iniquitatem, a fide ad impietatem ple. usque transire non dubium est: & ad tales prædestinationem filiorum Dei, Cohæredum Christi non pertinere certissimum est.

Hieron. advers. Jovin. l. II.

Tamdiu sciatis vos in generatione Domini

mini permanere, quandiu non peccaveritis.
 Et mox : Si peccaverimus, & per peccati
 ianuam ingressus fuerit Diabolus, protinus
 Christus recedit.

August. de Bono Perseuer. cap. 8.

Deus autem melius iudicavit miscere
 quosdam non perseueraturos, certo numero
 Sanctorum suorum, ut quibus non expedit in
 huius vite tentatione securitas, non possint
 esse securi.

Prosper ad object. Vincent. 12.

Predestinatio Dei apud nos dum in præsens
 vite periculis versamur, incerta est.

F I N I S.

REFLEXIONS

UPON

A practical Discourse

Lately Printed at Oxon.

Sir,

THe Practicall discourse, you sent me, hath given me a needlesse diversion. For those Judgements (in my opinion) shall never passe the *Master*, to be engaged in these *Controversies*, that are not very *high-proof* against all the impressions that can possibly be made by such weak discourses. I can as little approve the mans *Doctrine*, as justifie his *Practice*. Was not *He* sometimes *Scholar* to *Master B.* and afterward his *Usher* at *Westminster School*? Had he not once a design to supplant his *Master*; and was ousted himself? Are not these *Sermons* calculated, think you, to serve such *unworthy ends*? Doth he not herein endeavour to set forth *God* for a *President*, of such *Decrees*, as he would have others execute; [viz. The *Absolute Reprobation* of a very deserving *Master*, and the *Absolute Election* of a most

B b unthank-

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unthankfull Scholar ?] I call it an *Absolute Election*, presuming he doth not expect such advancement for his *works*; they having little or nothing of *Merit* in them, whether of *Condignity*, or *Congruity*; Yet his *Fides Praevisa*, (held forth in these *Sermons*.) He thought haply, might be a fair *Qualification* and *motive* to such an Election. But I am apt to conclude, men (in these dayes of *light* and *Reformation*) will not assume or exercise a *Soveraignty* more Absolute than what they ascribe to God himself. And though they affirm, he passeth his *Eternall Decrees* upon men, who lie [*in Pari statu vel conditione*]: yet I have met with none so bold, as to affirm, that he doth Reject the *worthy*, though he Elects the *unworthy*. However *Divine Providence*, I doubt not, will in time awaken the *infatuated* world to take notice of what *Complexion* those men are, who pretend to be the greatest *Patrons* and *Advocates* of that *Horrible Decree*. S^UE^TO^NI^US giving account how *Tiberius* was improved into the most *intolerable Tyrant*, attributes the *Originall* of it to his *beliefs*, That *All things* are wrought by a *Fatality*. How can those men be convinced, they commit *injustice*, (when they invade the *Rights* of others) who persuade themselves their *will*s are tied up so close to
the

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the will of God, that like lesser wheelles they move onely as that Great Mover doth guide them?

In the choice of his first *Doftrine*, I cannot but observe how *Prudent* the man is, to prevent the danger of a *Confutation*; making All mankinde (upon the matter) *Incompetent* for such an under-taking. For you can hardly weigh the *Reasonablenesse* of his *Discourse*, unlesse you put the *Justice* of Gods *Proceedings* into the *Bailance* with it; And if you do this, he presently cries out upon your *Incapacitie* to be a *Judge* in such matters. The waies and counsels of God, how profound and inscrutable soever, we are sure are not so establish'd or carried on as to defeat the *Ministeries* of his *Grace*, of their proper *Usefulnessse*, or to dishonour his *Essentiall* Attributes. I would ask but this one Question, Whether the Apostle did not *Declare All the Counsell of God* (touching *Ad. 20. 27.* mans Salvation and Damnation respectively) unto the Church? Who dares deny, what the Apostle asserteth of his own *Ministry*? If here were *all* and that *declared* too; then is there no defect either in respect to the extent, or to the perspicuity of this Object. If this *Counsell* be revealed, is it not a Part of our *duty*, and our *Reasonable* service,

Job. 5. 39.

Rom. 12. 1.

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to search into it, as well as the
AB. 17. 11. Bereans? 'Tis strange that All,
of his persuasion, should be able
to determine, in these *wayes* and *Counsels* of
God, (as they do most *peremptorily*) and
that none of mankind besides should be in a
capacitie to examine them? Sure God un-
derstands mans *capacity* better than your *Prac-*
ticall Discourser; yet how often doth he
summon the sons of men, to debate the E-
quity and Justice of his Proceedings, before
the Tribunall of their own Reason? The
Lord doth not onely *stand up* to plead him-
self: a but he calls his people to
a Isa. 3. 13. the *Barre* too, that *They may*
b. Isa. 43. 26 plead together. Yea, and when
Mica. 6. 2. 3. they have done pleading, He is
pleased to referre the Justice of his *Procee-*
dings to the Sinners own sentence; • *And*
now, O Inhabitants of Jerusalem,
• Isa. 5. 3, 4. and men of Judah, judge, * *I pray*
you, betwixt me and my vineyard.
What could have been done more to my vine-
yard, that I have not done in it? And by an-
other of his Prophets he appeals to them in
these words; & *Hear now, O*
• Ezek 18. house of Israel; *Is not my way e-*
29. *quall? are not your wayes unequal?*
(chap. 33. 17) God will not onely be justified •
• Psal. 51. 4. when he speaketh, but be clear when
he

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he is judged too. But how can the *Creature* bring in a *verdict* to cleare *Him*, if he hath not a *Competent* capacitie, in some measure, to judge of the *Equitie* of his *Proceedings*? I need adde no more, for the force of those sacred *Engines* is abundantly sufficient to overthrow his *Hypothesis*, though it had farre stronger props, than such Arguments as he produceth. to support it. But these being so feeble, I shall not give you or my self the trouble to handle them. Onely I shall vindicate the Sacred *Text* from his *misconstruction*, and take my leave of this part of his *Discourse*. Nay but O man, Quis tu! who art Thou! He interprets this of Man, [In whatever capacity considered:] When 'tis as clear as the Sunne by the foregoing verses, that he speaks it of Man made obnoxious to the *Sword* of *Divine justice*, by having filled up the *Measure* of his sinne, in despising Gods *Gracious* Methods, and *Dispensations* for his *Conversion*. For of whom speaketh the *Apostle* this? Is it not spoken of the stubborn *Jews*, who would not have *Christ* to reign over them; who would not be gathered by his *Gospell*: but abused Gods *Patience*, *Christs* *intercession*, and the *Miracles* of the *Holy Ghost*, as *Pharaoh* had done those, vouchsafed by the Lord, and his servant *Moses*? What then if God deals by these *Jews*, now (*stubborn* and *Re-*

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bellious, as they are) as he dealt then by *Pharaoh*? whom (though he highly deserved it, and had been swept away by that Plague, according to Gods ordinary course of Justice;

† *Exod. 9.* 16. yet) † He made him to stand, or kept him alive still to serve other ends of his Divine Providence?

‡ See *Jer.* 18. through-out.

'Tis none but such clay as this, that vessels of wrath are made of. And it is such a man whose insolency, the Apostle checks with his [*Homo, Quis is!*] Nay but,

Q man, who art thou! If the Malefactor comes to dispute the just sentence of his upright Judge, 'tis time to take him up, as the Lord doth (*Jer. 2. 29.*) *Wherefore will ye plead with me? ye all have transgressed against me, saith the Lord.* Such persons therefore, when God enters into Judgement with them, must lay their hands

† *Job 40. 4.* upon their mouths †. But this

doth not debarre men the Priviledge to examine the Equity and Justice of those Decrees and Laws by which they are Governed, and upon which their Eternall Weal or Woe dependeth. In this case *Abraham* thinks it no undutifulnesse to be inquisi-

Gen. 18. 23. 25.

tive into Gods Counsels and Proceedings, and to expostulate about them; *Will thou destroy the righte-*

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ous with the wicked? That be far from thee, to do after this manner, to stay the righteous with the wicked, and that the righteous should be as the wicked, that be far from thee: shall not the judge of all the earth do right? But whether your Discourser be of *Abraham's* Judgement, I leave you to collect from his own words; He layes down this sense, That God acts all things according to the Dictates of his *Absolute, Sovereign and unaccountable will*; And hereby the greatest part of mankind are left in an *hopelesse and irrecoverable* condition. Then he brings in and presseth an *objection*, (out of *vert. 19.*) Thou wilt then say unto me, if our wills are tyed up so close to the will of God, that like lesser wheels they move onely as that great Mover doth guide them; then why is God so Angry with sin and sinners? why doth he forbid, debert, and threaten by his Prophets? To what end serve all those examples of vengeance, which we tremble to read of? for if it be so with us, we may be miserable, but we cannot be sinfull; if our spirits be put into an *unsuitable frame*, so as that we walk contrary to God, it is our *sad necessity* and not our fault; since none can alter, much less resist the will of God, which alone hath made us so. This is the objection. How doth

Page 2.

Page 3.

Rom. 9.

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doth your *Discourser* answer it? Doth he vindicate the *Goodnesse* and *Justice* of God from the blasphemy of this imputation? No. In stead of a *Solution* to that purpose, here follows a clear *Concession*, as if the *Objection* were a perfect Truth; For thus he proceeds, [*And now the Objection being pressed to such a degree of impiety, that it doth tacitely lay the guilt of all mens Transgressions upon God, the Apostle thinks it high time to cut off all further arguing; which he doth in these words---* Nay but what art thou, O Man, who replyest against God? As if he had said ---- Dost thou know who thou art, thou bold inquisitive Creature, or who it is thou dealest with? Consider that thou art but a Man, and wilt thou question thy Makers Justice? Forbear vain presumptuous man, stand off, and lay thy hand upon thy mouth, for God is in the Bush, God is at the bottome of this dispute, and therefore admire with reverence, what thou canst not comprehend with reason. What the *Objector* (in the *Apostle*) did but tacitely, he doth most expressly, viz. lay All mens *Transgressions* and *Misery* upon the *Absolute* and *unaccountable* will of God; and no man may dispute against it; For this is his *Doctrine* [*Man, in whatever Capacity considered, is not a Competent Judge, of the Equity and Justice of the Proceedings, wayes and Counsels of God, in the disposing*

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sing and ordering of his Creatures.] And what remains then in this case, but that Option of the Psalmist, Arise, O Lord, plead thine own cause?

For his *Discourse* on, *Act. 13. 48.* I need say no more, then to evince, how palpably he mistakes the sense of the *Text.* To this purpose, I shall not tyre you out, to examine a cloud of witnesses, that might be produced in favour of the sense which he rejects: but satisfy my self, in discovering some of those grosse *Absurdities*, which follow upon his interpretation. If by [*Ordained to eternal life*] we understand, [*Absolutely Elected;*] then it will follow; (1.) That *All* the Predestinated unto life, that were in this place, believed *at once*; And (2.) that those which did believe, could not but believe; (3.) That All they who did now embrace the Faith, (upon this preaching of the Apostle) were *Absolutely Elected*; and that not one of them could forsake the Faith, which he had embraced; (4.) That this was *revealed*, not onely to *S. Paul*, but to *S. Luke* also, concerning the *Absolute* election of every *Individual* of these new *Converts*; How *inevitable* are these inferences, and yet how *Absurd?*
how

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how ridiculous? On the other side, what shall we conclude of the rest who did not *believe* at this Sermon? (1.) It followes, that they were All *absolutely* Reprobated; and yet (2.) that God would have *S. Paul* command them All to believe in Christ; and (3.) that *S. Paul*, when he knew them to be *Reprobates*, and so in no *capacitie* to believe, and be saved, yet He calls them unto *Faith* and *Salvation*, and (4.) threatens them with *eternall destruction* for not believing; and (5.) afterwards upbraids them, that they judged themselves unworthy of eternall life; and (6.) at last, when they would not believe, that he did, for that cause, turne to the Gentiles; what a heap of foule Absurdities are here! And (which is none of the least,) that *S. Luke* should give notice, by this *writing*, That such as now *believed* were all *absolutely* elected, the rest *absolutely* *Reprobate*; To what purpose should this be? or what influence could it have upon them? It could serve no end of *Divine* providence; but might very well serve the interest of *Satan*, as a means to tempt those *Believers* to *security*, and the *unbelievers* to *desperation*, and a contempt of those *Ordinances*, which, (if this exposition of the *Text* were true) they were assured by *S. Lukes* Testimony, could never bring them benefit.

Having

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Having thus bereaved him of His *Senses*; his Reason must needs want that *solidity* that should make it considerable, in the accounts of

Dear Sir

Your Faithfull
Friend.

For Master B.

Errata, In the Preface.

Pag. 3. l. 25. r. As M. B. himself (p. 20. l. 10 r. de fato. l. 25, blot out (had) p. 24 l. 3 r. positivity. p. 42. l. 8, & 9. r. Master.

In the Apologie.

Pag. 22 l. 21. r. in, 18. Art. l. 26. r. third and fourth. l. 30. r. into fifteen Art. p. 31. l. 4. r. not effect. p. 37. l. 12. r. Not. 6. p. 39. l. 23. r. and omit. p. 45. l. 19. r. costs and dam. p. 62. l. 5. r. adde to. p. 64. l. 14. r. Hols. p. 90. l. 2. r. Supralapsarian neither Existentialist, nor Creabiliarian, as drosse. line 28. read persons. pag. 94. lin. 24. read Supralapsarian Creabiliarian. pag. 99. lin. 5. read Existentialists and Creabiliarians as well as Sublapsarians, do all. p. 118. l. 14. pro-palandis. l. 24. judicaret. p. 131. l. 3 r. if I adde, in Tilenus his behalf, that. l. 24. r. ex post factum. p. 188. l. 29. r. they tell us pag. 189. in mar. l. 2. r. par. 2. pag. 79. p. 200. l. 24. r. cast. p. 224. in marg. l. 5. r. Reject. 4, & 5. p. 231. l. 25. r. effectually. p. 237. l. 18. r. Amelius. p. 242. l. 27. r. Martinus p. 253. l. 27. r. was one of the Synod. p. 259. l. 21. r. elicited. p. 272. l. 9. r. imbuing it. p. 283. dele marg. note. p. 289. dele (generosity) in marg. p. 335. l. 2. r. as wel as. p. 345. l. 19. r. if it be. p. 361. l. 19. r. impotency. p. 366. in marg. for 38, and 4. r. 3. and 4. p. 386. l. 10. r. Sancti. p. 388. l. 28. r. defend. d. p. 400. marg. r. Digres. p. 434. l. 21. r. indefectibilis. p. 438. l. 4. r. amittunt. p. 439. l. last. r. preservatives p. 442. l. last. r. consistunt. p. 454. l. 15. r. quin. p. 459. l. 9. r. superesse. p. 470. l. 15. r. And. p. 480. l. 11. r. willfully. p. 488. l. 17. but 'tis in. l. last. r. and the winds blew. p. 493. l. 28. r. his Election. p. 516. l. 13. r. papers.

The End,